APRIL 1960 20 CENTS

UNITY

Garrett Biblical Institute
Library
MAR 22 '60

Show Us a Miracle

CONTENTS

Are We Following the Leader? *Charles Fillmore* - 1
Behold the Way of Life, *Richard Hewitt* - - 6
Sanctuary of the Tomb, *Freda K. Routh* - - 10
You Are Influential, *Jess McGuire* - - - - 16
The Revelation of Health, *Eric Butterworth* - - 19
Patience Wins Souls, *Gertrude Cramer Williams* - 25
Stones to Be Rejected, *Harold A. Schulz* - - 29
"Is It Well with Thee?" *L. Stevens Hatfield* - 33
The Order of the Day, *Esther Freshman* - - 39
I Meet My God in Silent Prayer, *Charles Fillmore* 47
Are You Getting All You Want from Life?
Helen G. Sherry - - - - - - - - 51
Sunday Lessons - - - - - - - - - 59

Cover—Easter Lilies, Devaney

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from April 1 to April 30

Illumination: The glorious infusion of the Mind of Christ awakens me and gives me new understanding.

Prosperity: The glorious infusion of the Jesus Christ idea of perpetual abundance fills my mind and prospers my affairs.

Healing: The glorious infusion of the abundant life of Christ resurrects me into health and perfection.

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Second-class postage paid at Lee's Summit, Missouri. Subscription price, $2 a year, single copies, 20 cents each. Unity School of Christianity also publishes the following periodicals: **Good Business, Weekly Unity, Daily Word, Progress, Wee Wisdom, Unity Sunday-School Leaflet** and **La Palabra Diaria.**

Unity

Founded in 1889 by Charles Fillmore
George E. Carpenter, Editor

VOLUME 132 APRIL, 1960 NUMBER 4

Are We Following the Leader?

from the writings of

CHARLES FILLMORE

NO GREAT teacher in all history made such claims of emoluments to those applying his doctrine as did Jesus. He not only promised believers future rewards, but here, in this time, "houses and lands," and eternal life. He said that He was revealing a kingdom that would add all things to those who attained it, and that His followers should do even greater things than He did. He expected us all to do marvels.

When Peter failed to equal Him in walking on the water, the Master reprimanded him for lack of faith: "O thou of little faith, wherefore didst thou doubt?"

If Jesus expected so much of those early disciples, who were so palpably ignorant, how much more should He expect of us who live in the light of the twentieth century with its wealth of garnered wisdom?

We may dodge the practical side of the issue by claiming that it is not necessary for the followers of Jesus to do marvels as He did them; that the people of His time required "signs" to attract their attention; that we have the Bible for our guide, which they did not; and so forth. But these excuses do not satisfy skeptics. They say, "If you are a disciple of Jesus, you should prove it by doing the works that He said would follow those who 'believe,' as specifically mentioned in the 16th chapter of Mark."

Skeptics and agnostics have often called attention to this discrepancy between faith and works on the part of Christians. They have said that we are ignorant of the real principles of Truth that Jesus taught. He said, "Ye shall know the truth, and the truth shall make you free." Yet the bondage of the human family to sin, sickness, war, poverty, and death has never been lifted and apparently the teaching of Jesus has failed. It is true that the world has in some respects progressed since the advent of Christianity, but historians tell us that they see no great spiritual improvement in civilization during 6,000 years.

Jesus came proclaiming the advent of a new kingdom in the earth, fashioned after the kingdom in the heavens, and it is a fair question to ask why there are not more evidences of its appearing.

It may be that the organized Christian church has not probed deeply enough into the laws essential to the development of the superminded race that is to rule in the millennium and of which Jesus was the forerunner.

We evidently need a clearer understanding of

the truths that Jesus taught. There is a hidden, spiritual meaning in all His lessons. His parables have both a practical and a spiritual side. He often talked in figures that it takes spiritual understanding to interpret. In Matthew 19:28 He said, "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." To understand this the disciple must have developed a consciousness of certain spiritual faculties with their thrones, or dominating centers, in the mind and body of man.

This brings to every Christian the question of the part the individual plays in salvation. Have we worked out our salvation with "fear and trembling," or have we taken it for granted that Jesus will do it all for us? He said, "He that overcometh, I will give to him to sit down with me in my throne." He said that He had "overcome the world," the flesh, and the Devil. It logically follows that if He attained His spiritual power by such overcoming, in order to follow Him in the new birth, or regeneration, we must overcome the "world, the flesh, and the Devil." Right here in our overcoming we shall undoubtedly find the cause of our failure to do the works that the Master promised we should do if we follow Him.

What do we mean by the word *overcome?* To overcome is to master, to vanquish, to conquer. Jesus did not succumb to the allurements of the world. He mastered His fleshly appetites and passions. He disciplined the personal ego, the Devil, and pointed out the futility of personal acquisitiveness, ambition, and vanity, allegorically depicted in His temptations.

Jesus plainly taught that we must be born again. There are biological processes involved in the new birth that every overcomer should understand as essential to the evolution of the soul from sense to spiritual consciousness. There must be a certain knowledge of the three primal elements of man's being, spirit, soul, and body. The natural man has but slight acquaintance with his spiritual mind, in which inheres all overcoming power. Hence self-discipline in prayer, meditation, and the spiritual use of words is quite necessary to the overcomer.

The body is the fruit of Spirit's working through the consciousness, or soul. Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality." Jesus accomplished this by overcoming the sins or shortcomings of the carnal mind, thus opening the way for the expression of spiritual essences in His body. He said that He could take up His body or lay it down and He proved it when He resurrected to life that same body after it had been killed.

Jesus demonstrated that man's greatest enemy, death, can be overcome, and He promised that His teaching, adhered to and made an integral part of the consciousness of man, will save man from death. "Verily, verily, I say unto you, If a man keep my word, he shall never see death."

Death came into the Adamic race through disregard of the divine law, but a way of escape from this grim destroyer is promised through Christ. "As in Adam all die, so also in Christ shall all be made alive."

Jesus plainly taught in many passages in the

New Testament that, by following Him in overcoming the havoc of the carnal mind (Satan), we shall escape death and enter into eternal life here and now. Both soul and body are to be saved, and through Him we shall escape those ills of mind and body that result in death.

So the paramount question with every follower of Jesus should be, "How shall I keep His word and conquer the prince of this world, Satan, ignorance, sin, sickness, death?"

Of Simple Things

Eleanor Halbrook Zimmerman

I make a song of simple things:
Of sparrows chirping in the eaves,
Of pigeons spreading snowy wings,
And small nests hidden in the leaves;
Of washing dancing on the line,
And children laughing down the street;
Of cookies baked, and pots that shine,
And church bells ringing clear and sweet.

I make a prayer of simple things
Done lovingly: of table spread
At evening when the first star brings
Its prick of gold above my head;
Of flowers in a tall blue vase,
And candles for a birthday cake;
Of little errands that embrace
Some service for another's sake.
I make a prayer with simple things,
And find my heart is given wings.

Behold the Way of Life

RICHARD HEWITT

THE CHRISTIAN WORLD stands once again in awe before the deeply moving story of the Resurrection, the most significant event ever to be recorded in the history of this planet. During this month we observe Easter Sunday, commemorating the experiences of the Son of man who, while yet in the flesh, furnished conclusive evidence that the occurrence which is said to await us all is not so final as many believe it to be.

What is there about this one day that makes it so profoundly meaningful for us in today's world? What does it say to us in these hours that appear to be heavily laden with doubt and uncertainty? Does it tell a story of hope, of deliverance, of release from a sense of bondage to an experience regarded by the world as inevitable?

Indeed it does. In the story of the first Easter lies the revelation of a truth so fraught with significance as to beggar description. A thoughtful person can perceive that truth, on which are based the portentous words of Paul: "For as in Adam all die, so also in Christ shall all be made alive."

The tragic events leading up to the Crucifixion must have shaken the very souls of the faithful apostles who had followed the Teacher up and down the length of the Holy Land. To them Jesus of Nazareth was supreme, and they eagerly awaited the establishment of the kingdom He spoke of so

often. They failed to realize that His kingdom was not of this world.

When the apostles witnessed the betrayal of their beloved Master by one of their own number and they stood helplessly by as He was taken into captivity, their world collapsed about them. To them Calvary was an irretrievable disaster. Their hearts wept as they watched the Crucifixion and the fading of life and spirit from the body of the Teacher.

Strange it was that they could not fathom the portent of His words as He said: "Destroy this temple, and in three days I will raise it up." Their minds were so benumbed and their eyes so dimmed with tears that they could not recognize the impending fulfillment of His prophetic words. On the day we know as Good Friday that beautiful body-temple was destroyed. Jesus was nailed with great spikes to a cross, and accompanied by strange and awesome signs in the heavens, He gave His spirit into the hands of His heavenly Father. On Good Friday the world said, "He is dead"; on Easter Sunday God said in effect, "My Son lives." This holy day is symbolic of the revelation that the Master rose from the dead—not simply that He survived death, but that He actually conquered it.

The question stands in the minds of many: "Why did Jesus die? If He was the Son of God, why was He condemned to such an agonizing experience? With His heavenly Father and He in such close apport, why wasn't He delivered from it?"

The Son of God had a mission to fulfill here on earth, and not the least part of this mission was to teach man that he, too, is a son of God, and being

a son of God, is not destined to be dominated by any earth-bound experience. Jesus spoke in radical fashion when He asserted that the last enemy to be destroyed is death. However, He knew whereof He spoke and He supported His words with action.

Mary Magdalene and Joanna and Mary the mother of James went to the sepulchre very early in the morning of the first day of the week and were amazed and not a little affrighted to find that the stone covering the entrance to the tomb had been rolled away. Timorously they entered the tomb, but did not see the body of the Master. Instead, two men in shining garments appeared before them, asking, "Why seek ye the living among the dead? He is not here, but is risen."

Where shall we seek for the Christ, in life or in death? Too often and too long have we sought among the dead for that which is the expression of eternal life. Searching among the dead, we shall not find life, only more death. That on which our eyes rest is but that on which our thought has focused.

The central core of the Easter story is the deathless assurance that we do not make our way alone through this world. The Christ is not just a memory, but an eternal shining Presence. When doors close and life tumbles about our head, when hope can no longer see the stars, when horizons turn grey and skies grow leaden, then comes a voice whispering words of comfort in our inner ear: "Be not afraid, my child; I live." And because the Christ lives, we, too, shall live.

Easter is the essence of everything that makes life worth living. It affirms Truth, which is more power-

ful than error. It asserts that Principle is more eternal than expediency, that giving is more divine than getting, that sharing is more lasting than saving. These words simply cannot be spoken too often nor too much. They need to be said in today's world. And, furthermore, they need to be put into action.

Into an age filled with attitudes of despair and cynicism comes afresh the Easter festival. God is still God; the Christ is still the Christ; love still rules omnipotent. Much that occurs in these days may not be in complete accord with the will of God, but nothing happening in this world can defeat His will. The universe is bound together, not by chemistry but by spirituality; not by blind chance but by eternal purpose.

The Christ lives! The tomb could not contain Him!

The world could not concoct an evil powerful enough nor a hate bitter enough to hold Him in the grave. Truth may be postponed, but not conquered. Life will not be downed. Even the well-nigh universal belief in the finality of death cannot quench one iota of the life principle that eternally flows through you and me.

When will man perceive the message of the Resurrection and recognize his heavenly Father as the God of life, and only life? When will man see the vision Paul saw as he wrote: "Since by man *came* death, by man *came* also the resurrection of the dead"?

Man will see it one day, through faith, through prayer, through searching for life among the living and not among the dead.

Sanctuary of the Tomb

FREDA K. ROUTH

JESUS LAY IN THE TOMB; and the antagonists His teachings must have smiled with satisfacti as the great stone was rolled against its openin Troublesome Truth, they believed, had be silenced, buried out of sight, its claims a failure.

Inside, the tomb was not the gloomy place death that they surmised it to be. Jesus was aliv working out His greatest demonstration. Shuttin out the clamor of the multitudes and the jibes hypocrisy and cruelty, the rock-ribbed tomb had b come a quiet sanctuary. Consequently, He soon thre off the binding grave clothes of human sense an rose up to roll away, once and for all, the gre stone, the up-to-then irrefuted belief in the ine capability of death that had lain against the hea of humanity since the beginning of time.

Human sympathy has reached its zenith in th contemplation of the crucifixion and entombment Jesus. Tears of pity have streamed down innume able faces at the thought of the plight of "our poo Saviour." This is because humanity in general h not understood the true significance of these event Even Jesus' closest followers were, for a whil crushed and confounded. Had they understood mo clearly the things He had tried to teach them, th would have been spared those three days of agoni ing grief and doubt.

Down through the ages, men have confuse

compassion with human sympathy. Christlike compassion is a holy thing that impels us to do our part in trying to alleviate the woes of humanity. Human sympathy with error, on the other hand, denotes a belief in the reality of error. Thus, error becomes real to us, and becomes seemingly indestructible and does no good for anyone.

Jesus, forseeing what would be required of Him in making His supreme demonstration, had tried His best to explain to His apostles that there was no cause for grief and doubt. "Let not your heart be troubled," He counseled them, as He endeavored to prepare them for what was soon to come. "I will not leave you desolate: I come unto you. . . . I have told you before it come to pass, that, when it is come to pass, ye may believe."

How often, when entombed within the darkened walls of sickness, lack, or grief, we forget that Christ did not die, that at the very center of our own being, He lives and moves, ready and willing to come to us at our first faithful call.

A young woman, while looking at parakeets in a pet store, said to the owner: "It almost makes me cry to see the little things shut up in those cages."

The owner smiled. "Perhaps you would not feel so badly if you thought of it as I believe the parakeet does. Outside its cage, the little bird is defenseless, in constant danger. Inside, he feels safe and secure. Take him out and hold him in your hand and you will see how he struggles, how happy he is to get back into his house. I'm sure he doesn't feel shut in from the world. He feels that the world is shut out from him, and can do him no harm."

Just as the tame bird finds solace and safety in what appears to be a prison, may we find peace and joy within the quiet confines of our own inner Christ self, regardless of what seems to be going on outside. Seeking and finding within the depths of our own being the light and life that are ever present there, quite alone, we work out life's greatest problems with poise and serenity.

From the spiritual viewpoint, the entombment of Jesus typifies mankind's imprisoning belief that he can be shut away from God, omnipresent Mind. As soon as these beliefs are replaced with Truth, with thoughts of love, wholeness, and life, we step forth from the dark tomb of sense and rise to a higher happier plane of spiritual insight than we thought possible.

Had Jesus, while in the tomb, indulged in doubt, depression, self-pity, or suffering, I doubt that He could have ascended into the new and higher life as He did. How closely He must have followed His own advice: "Judge not according to appearance, but judge righteous judgment."

Appearance may say to us: "You are very sick. You cannot get well, for this is a disease that is incurable. Look! Look at the evidence. See for yourself how hopeless your case is."

Right here is where one should look away from appearances and judge rightly, according to the Truth of Being. Know that human insight can be illusory, blinded as it is by the darkness of superstition and speculative theory. Let Truth light up the tomb of false beliefs and reveal the right picture of your whole, healthy, and perfect self. Learning that

Truth cannot forever be sealed in by error, that such an appearance is always temporary, we start unwinding the snarls of ignorance and rise out of their confining coils.

A woman I know fell desperately ill. All medical treatment failed to help her. The doctors gave her up. "Lying there day after day," she told me, "seemingly incased in an inert, almost lifeless body, I thought of Jesus in the tomb and I imagined I knew how He felt. For I too was in a kind of tomb. For seemingly endless hours, I lay there feeling completely trapped, absolutely alone. I sensed that my family had given up hope for me. My friends had gone sadly away, believing that only death could release me. All but one! Jennie, my best friend, was a Truth student. She had been healed of a serious illness herself and she refused to believe that there was no hope for me. Almost daily, she came to sit by my bed and read passages from the Bible and *Lessons in Truth.*

"One day she said to me: 'Ida, you have a wonderful opportunity here.' I must have looked at her as if I thought she had lost her mind. 'Don't think I'm being foolish,' she went on. 'It's true. You are free now from all responsibilities. No one is depending on you for anything. You are free to live completely within your Christ self. Try and feel this whole thing as an opportunity to work out your spiritual salvation. Try and forget what seems wrong with your body and affirm over and over that you have a spiritual body, a strong free body.'

"Certainly, I had nothing else to do, nothing that I could do, so it wouldn't hurt to try what my friend

suggested. From the start I found immeasurable relief from the doleful contemplation of my physical condition. And soon, a surprising thing began to happen. Although, as yet, the physical condition seemed not to have changed, a happy contentment began to creep into my mind. I was living a different life, a life completely apart from worldly sensation. Going within the deep recesses of my mind, I found a wonderful sense of peace and freedom I had never known. One day, I remember, I imagined a beautiful wooded hill with stately trees growing atop it. And there I was, climbing up its side, the summer breeze running beside me, mingling its laughter with mine. I could feel every cell in my body tingling with life and joy. And I realized that I had made the great discovery, that I lived and moved and had my being in limitless Mind. And Mind could not be imprisoned by a sick body or any other material condition.

"Almost immediately, my physical condition began to improve. Strength and health returned rapidly. I knew then and I still know that never again will I let any trial that comes my way paralyze my faculties to the extent that they once did."

Let none of us mourn and wring his hands if he finds himself within the depths of what appears to be an impossible-to-solve problem, seemingly separated from life and light. Let all of us realize that God is not "out there," but within us. The Christ knows no limitation. The Christ Truth dissolves prison walls and sets the captives free. If you are suffering from a disease that suggests that your life is ebbing away, turn with determination to the well-

spring of life within you and affirm: " 'I AM THAT I AM.' I am freedom. I am joy. I am the risen Christ!"

Do not fret and mentally drop back onto the bier of false beliefs because it appears that, for a while, nothing occurs. Remember that all physical phenomena are but the expressions of thought. Have you not noticed the almost breathless stillness that precedes an electrical storm before the lightning streaks across the sky? Just as lightning always comes before the thunder—the thunder being but the reverberation of the spent energy of the electrical charge of the lightning—so must spiritual Truth be thought before a manifestation of health and freedom is possible. All spiritual healing comes in this order: First, the great stillness, a shutting out of all material thought and desire; then the life-giving thought; then the outward manifestation of health and harmony. Let us acquiesce in perfect peace to this divine order, and we shall really understand how Jesus felt on that glad Easter morn. Then our heart will sing for joy. For there is no happiness on earth that can compare with that which comes from a realization that the Saviour of mankind did not die, as we may have imagined He did. He lived; He still lives, vibrant, whole, and quick to come to our aid in every trial.

Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

—HEBREWS

You Are Influential

JESS McGUIRE

ONE OF THE SIGNS of an emotionally immatu
person of any age is a tendency to dismiss
of no importance the many chance relatio
ships in our daily living. The immature individual
"good" only to affect some important person ar
gain an immediate return. Such a person thinks th
it does not matter how he acts toward a stranger th
he will never see again. However, the emotional
mature person knows that he has an area of influen
over others even in the most chance relationship
and he accepts the responsibility and the rewards
brings.

Even when there is only a momentary meeti
with a stranger, the stranger carries something fro
the meeting into other situations. Our range of i
fluence extends much farther than we realize, n
just to our loved ones and close friends, but
strangers we have never seen before and will nev
see again. Through our understanding, friendline
humor, and integrity we have an area of influence
the lives of others that is peculiarly our own and
one else's.

A few years ago I was driving in a strange tow
and while looking for a certain address I was n
watching where I was driving. Instantly my attenti
was brought back to my driving by a loud honk, a
I stopped in time to avoid an accident. Even thou
I knew my driving was at fault, I was startled a

irritated. I glared my resentment at the driver of the other car, who instead of returning my anger let me have a warm friendly smile that said in effect, "I'm sorry I blew my horn so loud."

His smile was so genuine, his area of influence over me was so strong that I was forced to smile back. The quality of my smile after the resentment was not equal to his, but it managed to say, "I'm sorry I wasn't watching where I was going." We then went our separate ways. But the memory of this chance meeting with a total stranger has stayed with me these years; his influence still has its effect on me. I have tried to follow this stranger's example in similar chance meetings, by giving my warmest smile of understanding where before I had looked daggers at the offender.

Our oneness in Christ with all mankind unites us in God's inseparable love. Mother and child are so closely bound that the misfortune or the good of one becomes a part of the other. Through God's love this is true for all mankind.

Each of us has some area of influence on another. Our individual sorrow affects this Spirit in all mankind. For the bond between Christ and all mankind is more than just nearness, it is the inseparable bond of God's enduring love. This is why we have such an area of influence on the lives of others. This is why when we have done it unto the least of persons we have done it unto the Christ within us. Christ has come to each of us in our prison of human bondage. Regardless of appearances, we live in love and have this influence on others through the Christ that dwells in all mankind.

Regardless of how insignificant we may feel at times, we have a real area of influence on the lives of others. We are inescapably makers of their moods and behavior. We have a part in the making of their personality. We have responsibility, privilege, and authority over the lives of others through our sphere of influence.

This means that we can get a picture of ourselves in everyday living by watching the response of others to our range of influence, by watching what others say or do just because we are around. As members of God's great family we have a very important area of influence. We cannot escape our responsibility by saying that it makes no difference how we act for we are not our "brother's keeper." In many ways we are really our brother's maker!

Jesus said, "Inasmuch as ye did it unto one of these my brethren, *even* the least, ye did it unto me." Once we begin to understand the practical wisdom back of these words, we begin to see that as we do to others, we do to our real self; and we recognize the tremendous area of influence that we have on the lives of others.

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

The Revelation of Health

ERIC BUTTERWORTH

THERE IS LITTLE QUESTION about it today; health is big business! We are constantly reading articles on the subject, and the magazine, billboard, radio, and television ads are bombarding us with an infinite variety of "sure cures," guaranteed "to lift sagging vitality," "to strengthen you overnight," and to make a new man out of anyone who will follow the advice of the advertiser.

It does seem that far too many persons are addicted to "doctor worship." They leave God out of their lives, and rush to a doctor with every little ache or pain. One writer thinks that the family altar has been replaced by the family medicine cabinet.

A real problem for the doctor-worshiping person is that in this age of specialization each patient must diagnose his own ailment before he knows which specialist to consult. He becomes a diagnostician. He learns the symptoms of all the "popular" maladies, and because his attention is alert for the first signs of symptoms, usually the subconscious mind obligingly manufactures some for him. Thus, he falls victim to what may be called "symptomatic imaginitis."

A time comes when every person must realize that the more he thinks about physical ills, the more ills he finds to think about; the more symptoms he treats, the more there are to treat. At this point he is on the verge of a great discovery: that many symptoms are imaginary and exist only in the mind,

that most ills of the flesh have their origin in causes other than organic, and that man was created perfect and can express perfection if he will hold the image of perfection in mind.

It goes without saying that you who are now reading this page are on the verge of this great discovery, or you have already made the discovery and are now in the process of pressing on toward the realization of its possibilities.

In his book *Keep a True Lent* Charles Fillmore says; "Health, real health, is from within and does not have to be manufactured in the without. It is the normal condition of man, a condition true to the reality of his being."

If we can just know this, the rest is easy. The tragedy is that we have not known it, as evidenced by the fact that the great majority of Christians still think that it is not always God's will that we should be well and whole, but that at times we are ill "for some inscrutable reason of His own" that we are not to question.

Seeking health and wholeness, then, we must begin on the foundation conviction that health is the normal condition of man, and that it is God's will that he be healed. We must affirm for ourselves: *"God's will for me is perfect life and health. I open my mind and heart to let His kingdom come, His will be done, in earth as it is in heaven."*

Charles Fillmore also says: "God is the all-potential mind. God creates first in thought, and His idea of creation is perfect, and that idea exists as a perfect model on which all manifestation rests. The body of man must rest on a divine body-idea in divine Mind,

and it logically follows that the inner life substance and intelligence of all flesh is perfect."

Perhaps such a thought as this stirs up some questions, even some objections. "If the inner life, substance, and intelligence of all flesh is perfect, why am I sick? Why am I not as strong and healthy as I would like to be?" Paul gives us an answer if we are receptive to it: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you." "The Lord's body" is the Christ idea of perfect man, the temple of the living God. It is the "divine body-idea in Divine Mind." When we do not rightly see ourselves as perfect expressions of God, when we see ourselves as limited and weak and afflicted, we hold a limited mental image in mind by which the physical body is shaped and formed.

But when we see ourselves as God sees us, when we hold the image in mind of our perfect son-of-God self and its divine body-idea, then we are on the way to the manifestation of this potential. That which is imaged in mind will irrepressibly tend toward outer manifestation. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Health and healing are not a matter of some special action on the part of God. God is life; God is wholeness, changelessly and eternally so, not just when we remind Him through prayer and affirmation that this is what He is supposed to be. In a very vital sense God is not a healing power, but a prin-

ciple of wholeness. The power of healing is the ability in the consciousness of man to turn from embracing negation to embrace the life and wholeness that God is.

Often we are told, " 'With God all things are possible.' Ask God to heal you and you will be healed." Every student of Truth will accept this statement and rejoice in it. However, there is something in this expression that needs re-examination. If we ask God to heal us, there is the subtle connotation of many limiting beliefs: If God is life, why do we have to ask Him to heal us, the expression of His life? If God can heal us, then He is not doing it either because He will not or because He is not aware of our need?

Jesus clarifies the question concerning God's will to heal: "It is your Father's good pleasure to give you the kingdom." And He leaves no doubt about God's awareness of our ills: "Your Father knoweth what things ye have need of, before ye ask him."

We may wonder, "If God does know our needs, then why should we ask Him at all?" Our prayer attitudes depend on our consciousness, but as we mature spiritually we gradually outgrow the thought of God as a person who has the things we want, for which we must ask, supplicate, and beg. We come to know that God does not have what we want; God *is*. Thus our prayer technique is to affirm the limitlessness of God-life and to see that perfect life in every cell of our body.

Jesus says, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." However, the word *ask* has a different meaning when used in

connection with a generality than when used with a personality. If we ask something of a man, we make a request or petition. But if we ask something of life or of a law, something different is implied. When someone flouts the law and is apprehended and punished, we say "Well, he asked for it." In this sense, when a person works hard and achieves success he has "asked" for success by his thinking and his actions. In the impersonal sense to ask is to demand, to claim, to get ourselves in the position of receptivity. To ask in this sense is in the spirit of Isaiah 45:11, "Concerning the work of my hands, command ye me."

Thus, to catch the true spirit of Jesus' words, "Whatsoever ye shall ask in prayer," we must think of "claiming our inheritance," of placing ourselves in the mental position of oneness with God-life, so that as it moves in and through us to establish health and wholeness, it may well be said of each of us, "He asked for it."

The sun is a good illustration of the stability and externality of life. We talk about the sun's rising and setting. We say "The sun is bright today" or "there is no sun today." Or we may say "The sun is breaking through the clouds." The sun does not come and go, nor does it break through clouds. The clouds are earthbound forms that restrict our view of the sun and the warmth and light we may experience. But through it all the sun shines on oblivious of it all.

No matter the darkness in a particular region the sun does not make any special effort to shine. When the doors and windows of a dark place are opened, the sunlight erases the darkness without effort. In

the same sense healing is not a special action on God's part. God is life and wholeness, and man, the child of God, is created in and of this perfect life: whole and complete. When a person experiences the darkness of sickness, he must fling wide the doors and windows of his soul with the realization, *"I am a perfect child of God."*

When God thinks of man He thinks of him as whole. He knows him as healthy. Health is the normal state of man and "does not have to be manufactured in the without." In the "far country" of human experience, we have "sought out many inventions." We have fallen into habits of thought and speech that limit our acceptance and expression of our true heritage of wholeness. We must free ourselves from all complexities by steadfastly affirming our oneness with God until the revelations of the "sons of God" dawns in our consciousness.

Ask God every day for perfect health by affirming your oneness with His perfect life, "commanding" the law of life to manifest itself in a perfect way in every organ and function of your body temple. Declare and decree that "God's kingdom is come and His will is done" in your physical body even as it is as a divine body-idea in Divine Mind. Through regular periods of prayer and study keep yourself in the light of inspiration, and your day of revelation will come, and you will feel and know: *I am a child of God and I do not inherit sickness."*

With God all things are possible.—MATTHEW

Patience Wins Souls

GERTRUDE CRAMER WILLIAMS

WERE YOU EVER so dissatisfied and unhappy that you wished you might have been in another place, under more pleasant conditions with circumstances in your life changed? At some time almost everyone has felt unhappy with his life. Perhaps some of us at this very moment are impatient with our environment, impatient with life's continuing trials and tribulations. Many of us have grown weary in waiting for better times or become impatient because past endeavors seem to produce little fruit, and our struggles have yielded apparently small rewards.

Jesus said, "In your patience ye shall win your souls." This means that by patience we shall possess the perfect qualities of Spirit. Paul admonished his followers, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." "Let patience have *its* perfect work."

How many times have we grown impatient because things did not turn out just as we had planned? How many times have we become impatient because healings were not instantaneous? How many times have we expected to overcome years of negative thinking with one affirmation? Truth students should not become impatient if they or the conditions in their lives appear to be far from perfect. We should wait with patience for the blessings that are our divine inheritance as children of God. Could

we see our life as a whole we would not be impatient, for we would be able to see how well all things work together for our good.

There is a very old proverb that says, "Patience is power; with time and patience the mulberry leaf becomes silk." Another old proverb says, "An ounce of patience is worth a ton of fretfulness." Another wise saying: "Never think that God's delays are God's denials. Hold on; hold fast, hold out. Patience is genius." Yes, the person who can calmly wait is master of many a situation. Surely it is wise to learn the lesson of patience.

If we are to win freedom, we must have patience that will stand every hurt, every hardship, every test of life. We need this patience to keep us unswerved from our purpose; we need this patience to make and keep us loyal to life's best principles. We certainly need to exercise patience in the home, in business, in the life and work for Truth, and in our relationships with God and one another.

When we are patient we keep our emotions on an even keel. We do not allow little things to trouble and annoy us, or great things to throw us off balance. We always hold steadily to our course, for we know that God is at the helm of our life; we know that God brings us into ways of harmony and peace.

Patience is a quality that pays rich dividends to those who cultivate it rightly. In the hustle and bustle of this restless age, we need to distinguish between the important and the unimportant things of life, the essentials and the nonessentials of life. People sometimes overlook the value of patience in their quest for qualities that according to appearances are

more positive and more promising as to results. Yet patience is needed to adjust, balance, or complete a demonstration that love, wisdom, or faith may have started.

Many times people give up in despair when they are very near to success. They fail, all for the want of a bit of patience. If their problems do not seem to right themselves as quickly as they think they should, they become disheartened, discouraged, and lose their patience.

When we find ourselves in such an impatient state, we need to remind ourselves that all things are working together for our highest good. When we do this we lose all sense of tenseness and anxiety and we patiently wait for things to work out in an orderly and harmonious way. When we are patient we are not passive; we do not sit idly doing nothing. We actively participate in a prayerful, faith-filled approach to life. We believe in the ultimate triumph of good over seeming evil or error in every situation. Willingly we exchange our feeling of striving and straining for patience, poise, and peace, for we know with all our heart that our Father provides for each day's needs. Though we cannot see results with our eyes we know that the healing, harmonizing Spirit of Christ works mightily within us, unfolding His perfection degree by degree until our needs are filled. We must not be impatient and try to force the issues of life; we must be patient and let God work in His own divine way and time. In great expectation we must relax and lean on the everlasting arms and "let patience have *its* perfect work." We let God take over and carry our burden.

When we have learned to be patient, to rely on God, we can be sure that with God at the helm there can be no thought of anxiety as to the right outcome.

Patience comes through training and disciplining ourselves to look beyond appearances, to see good coming out of every experience. When we have truly learned to be patient we lose sight of adverse appearances, and we rest serenely in the assurance that nothing can delay or prevent God's work from being done. When we are patient we cease to believe that any situation is too much for God, and we realize that He knows the right, the perfect time.

Through understanding and faith we overcome restlessness, worry, and impatience. Through prayer we commune with God, we have confidence in the higher laws of God, and when our confidence in these laws is unshakable we cannot be impatient. Our every prayer acts like rays of sunshine on the seeds of perfection that God has planted in our soul, and the warm rays draw this God perfection a little bit closer to the wonderful moment of manifestation. Then we "let patience have *its* perfect work . . . that ye may be perfect and entire, lacking in nothing."

When we are free from impatience, God gives us a peace that is so wonderful it is almost indescribable. When we are free, free from worry, doubt, tension, and fear, when we are no longer impatient, joy becomes ours, and we live in great expectation. Relaxed both physically and mentally we renew our strength; we know that God is at the helm and we regain His creative balance. God's patience becomes our patience, and God's living rhythm is the pace of our life.

Stones to Be Rejected

HAROLD A. SCHULZ

IN A CONVERSATION with the scribes and Pharisees Jesus once reminded them of the statement from the Psalms,

"The stone which the builders rejected
Is become the head of the corner."

The stone refers to the Christ in us who is the chief stone in the building of life.

At the Resurrection another stone was rejected. The Master rejected a stone that had been placed at the door of the tomb. Jesus rejected this form of negation by virtue of the fact that it could not hold Him. Nothing less than the power and the love of God belonged to His divine nature. He was greater than this stone. He was above it and beyond it. His nature was to reject this stone, and all other stones that represent negation.

One of Jesus' first experiences in His ministry was to turn away from things that would prove to be stumbling blocks in the path of progress and achievement. In the temptation in the wilderness His mind became disciplined through spiritual meditation and prayer. He renounced the uncultured atmosphere of negation, and His mind was at one with His Father in heaven. He came forth to teach; He read in the synagogue:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good news to the poor:

He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

These words dramatize the Master's purpose of showing people how they may, on the one hand, refuse to let the obstacles of the world retard their progress, and on the other hand, let the power of divine Truth bring them abundance and fulfillment.

Throughout His teaching days the Master outlined for others the way to live constructive and positive lives. The observance of all the Truth in the Sermon on the Mount will cause a person's life to be one wherein the negative is automatically denied because spiritual character and integrity hold sway.

Jesus declared to all people that they were the "salt of the earth." He told them they were "the light of the world." He did not say this to flatter them, but He spoke a real and solemn truth. When these salt and light symbols refer to the spiritual potential within, they stand for the victorious and resurrected Christ Spirit, the consciousness that rises above earthly blockades. Moreover, such spiritual power causes stumbling blocks to vanish into nothingness and oblivion.

The most hindering barriers that often rise up in the way of spiritual development are only in the thinking of the mind. Some of these are anxiety, fear, and worry. To entertain these feelings is to disqualify the power of God with our life. To entertain such thoughts is to place stones in the way of divine growth and progress. These mental curbs stifle

creativity and the expression of spiritual talents and gifts. This negation defies the power of faith. Of this Jesus said, "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Instead of being anxious, fearful, or worried about tomorrow, have faith that the ever-providing Father will come with His blessings and mercy. We read in Isaiah, "Before they call, I will answer; and while they are yet speaking, I will hear."

Hate is another troublesome stone that sometimes stands in the way of spiritual unfoldment. Hate is closely allied to fear. Jesus in the Sermon on the Mount gives the most powerful antidote for this problem. He said to those who were listening, "Love your enemies, and pray for them that persecute you . . . Ye therefore shall be perfect, as your heavenly Father is perfect."

"God gave us not a spirit of fearfulness; but of power and love and discipline." Love is the key that transforms these stones into a stairway to divine expression. Love is the virtue that brings down all the

barriers and walls that would divide and separate. And as it brings down the walls of division, it lifts the heart to new sunny heights in the Christ consciousness. This is the resurrecting power of love.

The resurrection of new life within us through Christ involves our exclusion of the stumbling blocks, and our acceptance of the steps of Truth. We automatically reject the earthly stone of sense consciousness and rise to new heights of spiritual consciousness when we apply our mind and heart to the affirmative power of Christ. The living power of the Holy Spirit makes this possible. In the words of Paul: "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

The power of resurrection is in overcoming the earthly and rising to the love of Christ and accepting His standard, His stature, His likeness. We renounce and reject the stones of lack, and all other hindering blocks, by proclaiming triumphantly: "I am the resurrection, and the life." Then divine love flows freely into our life and affairs. Risen in the Spirit of Christ, His love floods our whole being with positive action; abundance, healing, and wisdom.

May our prayer be: "I reject all stones of negation. I accept and let the Mind of Christ be my mind to guide, direct, provide, and heal. Upon this faith I rise and build my life."

Let the weak say, I am strong.—JOEL

"Is It Well with Thee?"

L. STEVENS HATFIELD

WHEN THE MAN OF GOD saw her afar off . . . he said to . . . his servant, Behold, yonder is the Shunammite: Run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well."

It would be hard to find a more poignant story of faith and works in all of scripture than that of the Shunammite woman. Through her unshakable faith in the word of the man of God she and her husband had been given a son when they were both very old. When the son was grown and was stricken and died, her faith in the goodness of God was the instrument that restored him to her whole and well again.

Is your faith as strong as that of the Shunammite? Do you believe with her that the Spirit of God in you is mighty to heal, to restore, to make you whole and well again in spite of all outer appearance to the contrary? Can you believe that no matter how alarming any condition of ill health may appear it can be dissolved by the mighty power of Spirit dwelling in you when you realize and hold fast to the truth that "Jehovah thy God is in the midst of thee, a mighty one who will save?"

Can you say with assurance, "It is well," when to all outer appearance all is not well. An acceptance of the truth that "With God all things are possible,"

is the basis for all manner of healing, for according as we recognize that God's Spirit of life dwells within us, and by our faith we call this Spirit forth into expression, we manifest wholeness in mind, body, and affairs.

The quickest and surest way to obtain good results in your life is to take your mind off your problem and fix it on God. No matter how urgent your need seems to be, if you will think of His presence and not of your need you will be healed. "We are his workmanship, created . . . for good works."

In the Spirit of Christ in you there is healing: there is renewal; there is lifting up, for the promise is, "In Christ shall all be made alive."

You tap the wellspring of God's life within you by recognizing Him as the source of all life, by increasing your faith in His power to heal and to restore. It is never God's will that any of His children be sick. Spiritually you are a perfect being, made in His image and likeness. Because this is so, it is possible for you to claim and realize perfect health no matter how loud the seeming imperfection may clamor for attention. It is possible for you to dismiss from your mind all doubt that you can be healed. It is possible for you to refuse to entertain fears that would limit your energy, your vitality, your activity. Spiritual healing is not an imaginary thing, nor is it a vain hope. It is as real and as certain as life itself.

Dismiss from your mind every thought of imperfection and behold Spirit within you restoring you to health and wholeness. Feel His life flowing through every nerve and cell and atom of your being,

a vitalizing stream that constantly renews every function and part. As you meditate on thoughts about the life, strength, and vitality that are your divine heritage from God, these qualities are incorporated into your body, and it becomes constantly more radiantly alive and strong and perfect.

As you greet each new day, consecrate your body to His service; your eyes to see only beauty and goodness, your ears to hear only that which is true and helpful, your mouth to speak only kind and constructive words, your hands to serve Him, and your feet to follow after Him. As you consecrate your while body to Him, it becomes radiant and strong and perfect, a fitting temple wherein His Spirit shall dwell.

In order to increase your understanding of God as health it is necessary that you become quiet and peaceful, withdraw your attention from any physical or mental inharmony that may be troubling you, and concentrate your attention on the idea that God is your perfect health. Affirm your oneness with Him. Know that His health is yours now. Behold His perfection expressing in you and declare with Jesus, "I in them, and thou in me . . . perfected into one."

The Christ life in you is rich and full and free. It is boundless, infinite, powerful beyond all human conception. Through the Christ you are awakened to perceive that your health is not dependent on outer circumstances, climate, environment, or any other human factor. The source of your health is God, your Father, and health becomes manifest for you through the Spirit of Christ that dwells in you. "Know ye not . . . that Jesus Christ is in you?"

Do you crave deliverance from some adverse situation? Do you desire God's help to make you whole? Then clear from your mind all doubt, all belief that you must struggle alone. Rise to the realization that God is ever right at hand, within you, ready to give His aid. His life is a swift, strong and vigorous current that flows continually and unerringly through you in a healing, vitalizing renewing stream. When you look past the outer appearance of illness or imperfection and affirm, *"I am healed!"* you make conscious contact with God life and you are made whole.

When Jesus said, "Be perfect, as your heavenly Father is perfect," He spoke not only to a few humble men in Galilee but to all men for all time. He is saying it to you now. All through His ministry He sought to show that sickness or imperfection of mind or body is a condition not to be borne but to be overcome. He healed every one in whom He could call forth a response. He will heal you if you will let Him, if you will, rise up now and be whole.

Have you ever wondered what it is that God requires of you before your healing will take place? He requires a receptive heart, then a mind filled with perfect faith, and after that a praiseful and joyous spirit. You must be willing to receive healing. You must have faith that you do receive it. You must give thanks that you are whole and complete now.

Jesus was able to heal those who sought His ministry because He had perfect faith in His Father-God. He knew that man is a spiritual being, essentially perfect. His faith in Truth was so great that it enabled Him to awaken and quicken faith in

others, and they were healed instantly.

Let the Spirit of wholeness that is within you lift you up into newness of life. Declare your freedom from weakness of any kind. Affirm your oneness with Him. Let Christ the victorious, triumphant Son of God instill in you His Spirit. Let this mighty Spirit of wholeness infill you now. Hearken to His command, "Go thy way; as thou hast believed, *so* be it done unto thee." This command is meant for you. God's perfection is yours the instant you accept it. It is now trying to express in you as perfect health. Rise up and claim it. "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; and the glory of Jehovah shall be thy reward."

Let every thought, every impulse, every act be one of harmony. Know that within you is a veritable spring of eternal life, a fountain of youth and freshness, a never-ending stream of vitality. As you release this life by recognizing that it is here, it springs forth and expresses itself in your body as abiding health.

Take time each day to imbue your consciousness with knowledge of the Father's protecting love. Let His vitalizing life permeate every cell of your body to charge it with new health and energy. No matter what the outer condition seems to be, declare steadfastly that you are strong and well, and soon His life will manifest itself through you as unending life and eternal strength and well-being.

See yourself not as subject to limitations of mortal flesh but as a spiritual being with a divine birthright of perfection. Give thanks for the measure

of life and health that you are expressing. Bless every cell in your body, every organ, every function. Look away from every seeming imperfection and see yourself as radiant, vital, strong. Praise and bless the God-life in your body every time you think of yourself. Rejoice that the Christ consciousness of perfection is unfolding in you and give thanks every day for unfailing strength, health, and wholeness.

Rejoice today that you are healed in mind, body, and affairs through the power of God's Spirit dwelling within you. Through the power of your faith you are lifted up, quickened, and restored in every part. Give thanks for this new life unfolding and expanding within you. Lift up your head and rejoice. Know in your heart the glorious, unshakable truth that nothing is too much for you, for nothing is too much for the Spirit of God in you. Know that you have everlasting victory over every appearance of ill health because you live and move and have your being in Him.

Rejoice in your healing and live gloriously!

Thought engenders thought. Place one idea upon paper; another will follow it, and still another, until you have written a page. You cannot fathom your mind. It is a well of thought which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of.—G. A. SALA

The Order of the Day

ESTHER FRESHMAN

THE OTHER MORNING at the beginning of his work day, the service station attendant came to my house to pick up the car. I went out to meet him and walked up the hill with him to the neighbor's garage that shelters our automobile. Ahead of us an immense jacaranda tree was a fountain of purple blossoms. The leafy trees surrounding it and forming its background were still hung with the mists of the fresh morning. The sun had taken over making scintillating cobwebs of these diaphanous draperies.

My companion and I breathed in the good air that came from the sea. It was cool and bracing, just gently touched with the canyon warmth. For a moment work was forgotten, and we gave forth simultaneously in emphatic tribute:

"It's a beautiful day, isn't it?"

In the town in which I live this thankfulness for the natural beauty is an order of the day. To be sure, there is beauty everywhere, but in the little coastal community that is my home this appreciation of God's gift is voiced throughout the day. I hear it at the grocery store, at the laundry, at the cleaning establishment, at the shoemaker's. My neighbor greets me: "Another wonderful day!" It is so at my favorite parking lot, which has a vase of fresh flowers at the ticket window, and the little dog carrying the ball in his mouth. The beauty of the wonderful day shines

out of the pup's bright eyes, and finds expression
the parking lot man's grateful: "It's a beautiful da
isn't it?"

I have been thinking how many times I ha
heard this in the blessed years I have lived here a
I have been thinking that expressed appreciation
the finest order of the day that we can have. Surel
such an order is a gentle echo of what God mu
have said over His creation when He "saw that
was good."

Yet, on the whole, man's heart does not rea
out to the beauty of the jeweled mists in the tre
Indeed, in many cases, these seemingly take
grotesque shapes for him, phantom like, and
come fearsome, even threatening things. Too oft
he is not cognizant of the sun at all and he wa
blindly, frantically, through his own creation
chaos and whirling darkness. He looks back in pa
haunted by his deeds of the past, and is fearful
what may lie ahead. Paul's reminder is certai
apropos today for mankind: "For God gave us
a spirit of fearfulness; but of power and love a
discipline."

"Power and love and discipline." Strong, be
ficial, orderly. Without order there cannot be
wise use of power, the full expression of love,
pattern of instruction discipline implies.

What is order? What is its meaning in the li
of practical Christianity in our life today? How
we make it serve us in our individual needs
longings?

Many years ago, the then poet laureate
England, Robert Southey, expressed its importan

"Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. —As the beams to a house, as the bones to the body, so is order to all things."

The other day I had the privilege of meeting a splendid woman. For many years she helped develop a public school for visually handicapped children. Today that school carries her name, The Frances Blend School for the Blind. My visit there was a revelation. Eager, happy children went with ease up and down stairs, in and out of rooms, to the lockers, to the supply shelves, out on the playgrounds to play on the apparatus that boys and girls like. There were no guide dogs, there were no canes, there were no outstretched hands for leading, and on the part of the children, there was no groping, no faltering. There was sureness, independence, a knowing that was remarkable, for most of these children have never seen, or at best, have a minimum of sight.

Miss Blend told me: "The first thing they are taught is how to find things. Order is efficiency."

At this school order is safety; it is freedom; it is love.

First, how to find things.

So it is. We all have to know this. First we have to find the One. From Him order stems, and from this order are the branchings off to joy and happiness, to strength, to efficiency and all its benefits. From this order come power, love, and discipline with all the treasured results.

There are many paths of life that demand order for good living. There must be order of mind; there must be order of belief, order of affairs, order in re-

lationships. But all these stem from a center, fro God, for all are within His law; all are within H divine order.

Divine order has been given to us emphaticall clearly. Our first thought is not to be for the nee of the self—not that we shall deny these necessiti —but Jesus told us: "Your heavenly Father knowet that ye have need of all these things. But seek y first his kingdom, and his righteousness; and a these things shall be added unto you."

We are not to work from the limitations of th fragment, of partial desires. Our order is to be fro the whole, the all, without limitation or boundary Ours is the choice, for we have been created fre with even the right of discarding God in our though and actions. Unfortunately we have permitted our selves a habit of watching a false pattern of ma emerging from chaos, trying frantically to shape to organize from the nothing, dashing to catch tim that cannot be caught. Our privileged base, ou center is in Him. "God is not *a God* of confusion but of peace." Time lived by His order is lived fully thankfully, in poise and useful grace. Thus ma produces rather than fritters away. He works rathe than anguishes; he fulfills instead of worrying ove his limitations.

Order is relaxed activity because in order all is right, in harmony, according to law, and it progresses rightfully without creating tension or concern. God Himself, according to the accounts, made the world one step at a time, and then declared a rest day, surrounding His whole activity and His quietness in good thought. Man was created in "lovingkindness,"

"in his own image," to "have dominion . . . over every living thing."

We are told about six God-days of work—each one presented in orderly description and rhythm by the author: "And there was evening and there was morning." Then on the final work day: "And God saw everything that he had made, and, behold, it was very good." The seventh day, too, followed in divine order—a day of rest, hallowed, blessed: "And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made . . . And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made."

We see that in divine order there is planned activity—good activity and rest and quietness and holiness. To follow the perfect pattern, we find Him through our study, our prayers, our meditation, and in blessed communion. We invite Him into our thoughts and express Him in our work, in all our action and in our purposes and organization of life. In the divine order within us there is a constant recognition of God's goodness. He built the world on good and He is in it and in us, and His good is about us, is coming into us, and is expressing through us. God first; then His good pattern falls into order in our life.

Importantly there is the rest from activity. This, too, in God's order. "For thus said the Lord Jehovah, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

In our everyday activities we are accustomed t confuse order with routine. We are apt to reb against what we consider to be too much samenes repetition, but there is a good routine that even thos in so-called complete charge of their lives must im pose in a form of self-discipline. There is one govern ing law that protects us in our smallest activity an in our relationships with other men and with God This law with its two parts I call the love command ments. On them, as Jesus told us: "The whole law hangeth, and the prophets." They were given in s few words, these commandments set to govern th world of man eternally: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first com mandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself."

There is no order, not even in the smallest ac tivity of life, unless the love commandments are given consideration. With this consideration order is not a routine to be rebelled at, for with the recogni tion of the loving law, order takes on a flexibility that makes life easy and beautiful.

Over the years I have had a wonderful friend a woman who can be described in many ways: As a graceful, loving mother; as a companionable, fun-loving, sympathetic, and encouraging wife; as a writer of great charm. She managed a large home, raised a son successfully and happily, created de-lightful and meaningful poetry, and enjoyed a social and civic life; all the while making her business-minded husband very happy. Her days were well ordered; her housekeeping performed in efficient

manner. She prepared tasty meals, and they were always ready on time. But there was something more; she was always ready. If her husband phoned just before the dinner hour wanting an evening out with her, no matter what her previous preparations, off went the oven, into the refrigerator went the perishables of the meal. Off came the frilly apron, and my dainty, smiling friend was ready. Her own efficient routine bent with flexible grace to her husband's joy in her order of love that prevailed over the household and her marital relationship.

The quest for order must be sought in God's planning. There it has its rightful flexibility, its blessed way to its perfect goal. It is not a prayed-for choice that, for instance, results as in the case of a would-be writer I know. Perfect are the notebooks, the files, the clippings, rigid is the dedication to the outward mechanics of orderliness: so much so, that there is no time for the creating with words. On the other hand, there is the famous author who sits at the table in her pleasant kitchen, and among the bubblings of the kettles and the pans finds time to put her rich, well-ordered thoughts on paper and send forth stories that bring joy to thousands of readers.

No, divine order is not a strait jacket. It is, in truth, the most flexible of all things. God's law and order are not boundaries against which we bump and limit ourselves. They consist of moving, growing nutriments by which we progress toward perfection.

The order of the day? It is to be a good receiver, not a pleading beggar. It is for peace and faith, not for chaos and fear. It is for love, not refusal and

hatred. It is for God-directed, purposeful activity in all matters. The order of the day and every day is God. Once with Him in His kingdom all other matters become blessed and take their proper place along His way to goodness.

For a special expression of order that builds within, I like this affirmation: "When I allow God's Spirit, the Christ within me, to direct me, to guide me, to inspire me, I am led in harmony, blessed with safety, and guided to my highest good."

FULFILLMENT

Dear Lord, 't is not the knowing that reveals
The presence of Thy love within mine heart;
But o'er my soul the sweetest rapture steals
When in Thy work of love I have a part.
O Lord, 't is not alone on bended knee,
In silence, that I hear Thy blessed voice;
Its music sounds the clearest when I see
Some way to make a burdened heart rejoice.

Dear Lord, I do not only find Thy peace
In quiet places or on lofty hill;
But when I help some soul find swift release
From striving, through Thy word all strife is still.
O Lord, I do not merely see in part
Thy presence dear around me and within;
But when I yield to Thee all of mine heart,
Thy glory shines through works Thou dost begin!

—*Elizabeth D. Schumann*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The glorious infusion of the Mind of Christ awakens me and gives me new understanding.

Prosperity: The glorious infusion of the Jesus Christ idea of perpetual abundance fills my mind and prospers my affairs.

Healing: The glorious infusion of the abundant life of Christ resurrects me into health and perfection.

INSTRUCTIONS: It is essential as you strive for "the prize of the high calling of God in Christ Jesus" that you cling fast to your ideals. Even though in your spiritual progress you may not attain your goal at first, it is never wise to give up. Every upward step you take in the right direction will exalt you, and strengthen your consciousness.

Day by day as you live true to your high ideals of righteousness and goodness you will become a new creature in Christ Jesus. You can rejoice in the knowledge that you are in reality a son of God.

Use the monthly prayers in the faith that the glorious infusion of the Jesus Christ idea of perpetual light will quicken your mind, prosper your affairs, and heal your body.

In proportion as people understand and have faith in Christ as their actual Saviour from sin, and in proportion as they are set free from appetite, passion, jealousy, prejudice, and all unselfishness, they experience the lifting up of the whole man—spirit, soul, and body—unto the Christ consciousness of oneness with the Father. This is indeed true glorification. By means of the reconciliation, glorification, and at-one-ment that Jesus reestablished between God and man we can regain our original estate as sons of God here on earth.

To comprehend this glorification requires a deeper insight into creative processes than the average man and woman have attained, not because they lack the ability to understand but because they have submerged their thinking powers in a grosser thought stratum. Only those who study Being from the standpoint of pure mind can come into an understanding of the transfiguration and of the part that Jesus played in opening the way for humanity to enter into the glory that was theirs before the world was formed.

The realization of divine unity is the highest that we can attain. This is true glory, the blending and merging of the whole being into Divine Mind.

This merging of God and man does not mean the total obliteration of man's consciousness but its glorification or expansion into that of the divine. Affirm:

The glorious infusion of the Mind of Christ awakens me and gives me new understanding.

Spiritually awakened people are coming to know that all riches are spiritual and within the reach of all persons as divine ideas. They study the law of conservation as it pertains to the spiritual and seek to build up a large reserve consciousness of substance, life, strength, and power, rather than laying up material treasures that "moth and rust consume" and "thieves break through and steal."

Men and women scatter their energies to the four winds in the effort to satisfy the desires of the flesh, and then wonder why they do not demonstrate prosperity. If they only realized the truth that this same thought force can be conserved and controlled to express itself in constructive channels, they would soon be prosperous. Spirit must have substance to work on, and there must be substance in the ideas of your mind. If your substance is going here, there, and everywhere, being spent in riotous thinking, how can it accumulate to the point of demonstration? Such a waste of substance is a violation of the law of conservation, a law that all should know. When you overcome your desire for dissipation, not the overt acts only but the inner desire, then you will begin to accumulate substance that must manifest itself as prosperity according to the law.

This wonderful power of the mind and the power to lay hold of invisible substance is yours. By faith you can bring it forth into manifestation. Affirm:

The glorious infusion of the Jesus Christ idea of perpetual abundance fills my mind and prospers my affairs.

Our physical body is carried in our mind as ideas, and it obediently reflects every mental attitude. When in the course of our evolution we discern that an all-wise Creator must have designed perfection for all His creation and we begin to affirm that perfection, then the transformation from the natural to the spiritual body begins, and it continues until our body is wholly regenerated and appears objectively in its divine perfection.

When logic presents these mighty truths to us and we begin to turn our attention to the omnipresent principle eternally active and flashing its presence into us and the whole universe, we awaken within ourselves a consciousness of it, and it begins to think and plan through us. This is the first movement of Omnipresence, creating man as a self-conscious replica of itself, that is, of God. This replica is the Son of God or Christ, the exact reproduction in miniature of the mighty cosmic Mind. When this man of cosmic Mind arrives in full manifestation of Himself in habitation and place, we have Christ, the Son of God, or God glorified in man. Jesus in ecstasy beholding this climax exclaimed, "Glorify thou me with thine own self with the glory which I had with thee before the world was."

So if we have not begun our glorification by realizing this quickening life within, let us commence right now to recognize it in thought and word.

Affirm:

The glorious infusion of the abundant life of Christ resurrects me into health and perfection.

Are You Getting All You Want from Life?

THE BIBLE IS a history of man's spiritual evolution. This great book says, "As he thinketh within himself, so is he," and, "Have this mind in you, which was also in Christ Jesus."

Jesus said, "I and the Father are one," and because of that great realization, or understanding, He had God-power: power to heal the sick, power to raise the dead. He knew that He was dealing with God beings (God in being) and with His own great God-power consciousness He touched the same God spring in them.

Many of the things that Jesus did, we—with our present understanding—account as miracles. Yet He said, "I and the Father are one"; "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Man is beginning to conceive this to be a reality, to realize that he is God-man, not body man. The reality of him is Spirit, not body, for the Spirit (God-power) within him can do whatsoever it wills with the body.

A scientist knows that if he follows certain rules, certain laws, he will get certain results. The layman is beginning to learn that if he follows certain laws, certain rules, he will get certain results. That is, if he thinks true, constructive thoughts and speaks in like manner, the result in his body and his affairs corresponds to that which in thought and word he has sent out. If he thinks health, sees health, knows

health, he will manifest health. A like law applies to prosperity.

Love, peace, joy, harmony, health, strength, and power are spiritual qualities. If a person thinks and speaks of these qualities they will manifest in the outer plane, in his body, in his environment. They will so manifest because he is working with law, or God. Thought and the spoken word are the tools given to man whereby he may become master of his body, of his life.

The universal laws work for a person even if he considers himself an "unbeliever," for they are laws and, therefore, unchanging; but the stronger a person's faith in the power of God is, the more quickly he will obtain results from his endeavors. Faith is like electricity; it is the spark that makes the thought and the spoken word vital.

The Bible states the laws plainly. For instance, it says, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive"; and again, "The sower soweth the word." When you think health, you are bringing to yourself the substance of which health is made. If you think negatively, if you think disease, limitation, discouragement, you are building into your body, into your affairs, the substance of these qualities.

That in yourself which you call "I" or "me" is the shadow of your real self. It has been built up by thought, the spoken word, the senses, the desires, and the dominating race thought. The I AM of you is the reality of you—birthless, deathless, eternal. It is your God being, your spirit. It is God's perfect plan at the point called "you." It is God's blueprint

for you, and the only aspect of you that God ever sees, for God sees only perfection. Manifest, therefore, in your outer covering, or body, the perfect thing that you are; make God's blueprint for you visible to all men. Your tools for doing this are thought, the spoken word, and faith in God, which is love and trust in God.

Many persons believe that the teachings of Truth are sound, but they do not know how to begin to use those teachings. This is how I began: I said, "If thought and the spoken word are creative power, then the thing that I say has to become a reality." For years I had practiced playing a piano, so I practiced my thought and word exercises, night and morning, just as faithfully as I had worked on music.

These are the words with which I began:

GOD,

Absolute, supreme perfection,
Dwells in my heart;
Sees through my eyes;
Hears through my ears;
Breathes in my holy breath;
Speaks through my voice;
Works through my hands;
Controls the functioning of my entire being.
Therefore, perfection manifests here, completely absorbing me, transmuting the darkness of me into the light of the divine I AM.

I used these prosperity statements:

I cannot escape most abundant supply.

More than I can use is mine now, so I act my knowledge of God. God is my supply!

I used these thoughts, also:
I am perfect in every cell;
I am perfect in every nerve;
I am perfect in every thought;
I am perfect in every word.

I kept saying and thinking, *"God's perfect plan is manifesting in me now."* I would not see defeat, limitation. I watched my thoughts as carefully as most persons watch their money. Whenever a negative or destructive thought came, I mentally said to it, "Go," and I quickly replaced it with a creative, constructive one.

I was working with my eyes also (which had been troubling me), saying each night before sleeping:

GOD,

My vision is stronger, stronger, stronger.
My vision is clearer, clearer, clearer.
My vision is better, better, better.
My eyes are God's eyes; they see beauty, perfection, everywhere.

I placed my fingers on my eyelids and spoke to God, as if He were in my eyeballs—and, of course, He is in them, for the only power in life is God's power.

At the end of four weeks I found to my amazement—that is not the right word, for no word can describe my feelings—that I could not see with my eyeglasses, but that I could see without them. One of the best eye specialists in the country had stated that my eyes presented a most unusual and difficult case. I now am practicing at the piano four or five hours a day without the least eye strain. I tell this

only to prove to you that the law works.

Another realization that has helped me very much is this:

The life in me is the life of God; therefore, I am perfect, whole, free.

The life in me is the life of God and God is perfection, so I realize that I also must be "perfect, whole, free."

One night a tooth was paining me terribly. The dentist had filled it, but when it continued to ache, he had said that there was something wrong with the nerve and that it would have to come out. But the tooth was aching in the middle of the night, so I said to it: *"The life in you is the same God-power that built this universe, and it is well able to flow through a few nerves and soothe them."* I knew this to be a fact, so my thought and spoken word had the added power of faith. I went to sleep and have not heard from that tooth since.

Learn to give thanks to God that you have already received. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." If you think that you will receive a thing in the future, it will not come, for when is the future ever "now"? So always say, *God, I thank Thee that I have it now.* Thanks is all the payment that God asks, but payment is just as necessary in dealing with God as exchange of material values is in an earthly business transaction.

The words, *God, I thank Thee,* are magic words. Try them. If you have a problem on which you are working, say to it each time that it comes into mind, *God, I thank Thee,* and see how soon it will be

solved for you. If you are feeling blue or discouraged, say these words and see how quickly your gloom will brighten. If you are ill, keep saying them, and see how soon you will be better. If you need money, say them each time the thought of money comes into your mind; give thanks instead of worrying, and then watch the money come. God never fails. When you walk, time your steps to the words, *God, I thank Thee,* or time them to the tune of the names of your spiritual qualities—love, peace, joy, harmony, health, strength, power—and see how you feel at the end of a week. Your giving thanks to God releases the God power within yourself. When you want to connect with God, you will find Him at the center of yourself. Does not the Bible say, "When thou prayest . . . pray to thy Father who is in secret," and "The kingdom of God is within you"? The Bible speaks of the "still small voice," also. After you have sought God within, you will learn that God within you has a voice that gives you advice, wisdom, love. When you have once heard this voice, life for you will be different thenceforth, for you will know that you have definitely made conscious connection with your God.

One of the quickest ways to obtain good results is to help another person. This is well illustrated by the following case: A man was what the world calls "down-and-out." He had lost a leg. He was so far down-and-out, both physically and financially, that he sat at a street corner, trying to beg a living. From a great teacher he learned that Lord God Almighty means law; he also learned what God's laws are. This street corner at which he sat was in a part of the

city where the people were very poor, so he said, "If what I have just heard is true, I am going to help the folks down here on skid row alley." So while he sat on his box he helped each person who passed, according to what seemed to be needed. If the person was destitute, he said, *"God's abundance manifests in your life now."* If a sick person passed, he said, *"God's health manifests in you now."* At the end of a week he awakened one morning to find himself well; his stomach was cured; the pain was gone from his head. His finances improved; he got work. Someone gave him an artificial leg to replace the leg that he had lost. He proved the law.

"Whatsoever a man soweth, that shall he also reap." The thoughts that you think of others, the words that you say of others, the deeds that you do for others will come back to you, either golden grain or thistles.

Speak and think for others as positively, as creatively, as for yourself. Form the habit of sending your love and your blessing, night and morning, to every living thing in the universe. This is one of the most important of your spiritual exercises. Form the habit of saying, *God, I thank Thee,* as soon as you open your eyes in the morning, and the last thing before you sleep at night. Then watch to see what happens in your own body and in your own life. I did just these simple things of which I am telling you, and when I went back to my old home and my friends, the improvement in my appearance was a nine-day wonder in the town. Oh, I tell you, it pays to work with the law!

Some people have the idea that God punishes.

How could God punish? "God is love." The universe is governed by laws, however. If we act in harmony with them, they bring us only good; but when, because of ignorance or willfulness, we do not obey these laws, we reap accordingly. God never punishes man; man punishes himself. God is love, always love, longing to give to us all that He has. —*Helen G. Sherry.*

EDITOR'S NOTE—*Are You Getting All You Want from Life?* is also published by Unity School as a booklet. You may order it at 15 cents a copy.

GOD'S LOVE

Helen Steiner Rice

God's love is like an island
In life's ocean vast and wide,
A peaceful, quiet shelter
From the restless, rising tide.

God's love is like an anchor
When the angry billows roll
A mooring in the storms of life
A stronghold for the soul.

God's love is like a harbor
Where our soul can find sweet rest
From the struggle and the tension
Of life's fast and futile quest.

God's love is like a beacon
Burning bright with faith and prayer,
And through the changing scenes of life
We can find a haven there!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.

Lesson 1, April 3, 1960

UNITY SUBJECT—*"This Is the Way."*

INTERNATIONAL SUBJECT—*Teaching through Precept and Parable.*—Matt. 5:1, 2, 17-20; 9:14-17.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

2. And he opened his mouth and taught them, saying,

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

14. Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15. And Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

16. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

17. Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

GOLDEN TEXT—*Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom.*—Matt. 4:23.

SILENT PRAYER—*Divine understanding in me unites with the Holy Spirit, and I always know what to do.*

In order to receive a fuller understanding of today's lesson it will be well to read Matthew 5 in its entirety. This chapter presents a portion of the Sermon on the Mount, and sets forth the standards for all persons who would follow the Christ way.

It was Ernest Renan, born a Jew and sometimes accounted an agnostic, who wrote: "The Sermon on the Mount will never be surpassed." Its incomparable beauty is due to the fact that it is a statement of the changeless law of the inner kingdom.

To express the Christ Spirit is to fulfill the divine law. Jesus did not come to destroy the moral or spiritual substance of the law and the prophets, for these, being eternal, were indestructible. He came to fulfill the divine laws by expressing both moral and spiritual truth in His life and teaching.

Personal interpretations of the law may fall short

of spiritual Truth and degenerate into triviality, yet the law itself stands unimpaired. "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." As they are accomplished, as we eagerly and consciously live a just, honest, pure, upright life the moral law is fulfilled in us; but even when wholly fulfilled it will not pass away. Instead, it will be established. When everyone thinks and lives unselfishly, putting the common good before thought for his own welfare and taking equal thought for his neighbor and himself, the spiritual law of love will be fulfilled and in that fulfillment it will be established.

Heaven is a progressive attainment, a state of mind and heart that grows increasingly nearer the perfection of the Christ consciousness. The "least in the kingdom of heaven" is he who lives a life that approximates perfection in one branch of Truth only but is unconscious of the need of perfection in other branches or perhaps indifferent to it. Those "called great in the kingdom of heaven" are those who approach perfection in the threefold realm of body, soul, and mind. They belong in the "third heaven" into which Paul was caught up in a vision or revelation. Paul's experience was so transcendent that he did not bring himself to mention it in his writings until many years afterward. Even then he could not describe it or say with certainty whether the experience was one into which he had entered bodily or whether it was a mystical experience that came to him through his mind and soul. Whatever it was, it was very real to him, for it gave him ground

to "glory" so long afterward that he was no longer sure that he was the man who had seen the vision.

Righteousness is not something so simple that it can be defined in terms of a law placed on the statute books by legislators after consultation and debate. Righteousness is the state that obtains in the life of one who observes the divine law. It is characteristic of the conduct of the perfected character. "If thou wouldest be perfect," keep the whole law in all its ramifications. What we lack is a consciousness of the divine law as the normal standard of expression for us in all respects, at all times. The divine law is the law of right living for us as individuals and as members of society. All the commandments that Jesus named in reply to the question of the inquirer after eternal life had to do with the conduct of the individual in his relations with others. Whoever wishes to enter into eternal life must lose the impulse to kill, commit adultery, steal, or bear false witness. He must honor his father and his mother and love his neighbor as himself. Perfection is not a pious claiming of goodness in oneself ("Why askest thou me concerning that which is good?") but a practical equipping of oneself to live successfully as a decent, helpful member of society.

Eternal life is revealed in the "scriptures" as it is revealed in everything that is an expression of the Christ Spirit. We "search the scriptures" for it, and it is well that we do so, but we may and must find that Spirit elsewhere than in the writings of others if we are to enter into eternal life. We must find it in ourselves. The Scriptures bear witness to the I AM, and it is through the right use of the I AM

that we "have eternal life." It may be difficult for us to believe or accept this teaching, but we must come to it before we can know the meaning of eternal life in its fullness.

QUESTIONS

1. In what does fulfillment of the divine law consist?
2. What follows upon the fulfillment of the law?
3. Who is "least in the kingdom of heaven"? Who "shall be called great" in this kingdom?
4. What is righteousness?
5. Has perfection a practical meaning?

Lesson 2, April 10, 1960

UNITY SUBJECT—*Resting in the Good.*

INTERNATIONAL SUBJECT—*The Strength of Humility.*—Matt. 5:3-5; Luke 14:7-14.

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.

7. And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,
8. When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,
9. And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.
10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

GOLDEN TEXT—*Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.*—Luke 14:11.

SILENT PRAYER—*The Christ Mind, becoming active in me, quickens and heightens my consciousness of life and its meaning.*

In the Beatitudes Jesus describes the working of the divine law from various angles. The action and response of this law are perfect regardless of the angle from which it is viewed.

An exalted state of mind is necessary to an understanding of the divine law. Figuratively, we ascend into a mountain before understanding of the divine can dawn on us. When through silence and meditation we reach a high impersonal state of contemplation we can then see the law in operation.

The first result of the use of divine law is some sort of compensation. In every experience that comes to the soul the law strikes an accurate balance or renders an equivalent. The "poor in spirit" are blessed. Untroubled by worldly praise or pride,

nothing holds them back from savoring the simple, genuine joys of life. These joys form a large part of the kingdom of heaven in man.

They that mourn shall be comforted. The pendulum of feeling swings back as far as it has swung forward in order to maintain its perfect balance. The love of life reasserts itself; memory adds its treasure store to the mind, and the Infinite moves forward in human life as in every other expression. Everywhere we see perfect compensation.

By divine right the earth belongs to the meek. They are the gentle men and women who covet neither rank nor high station in the outer world. The meek and lowly of heart find rest of soul and true understanding of life, and their memory persists throughout the ages, until they end by being conquerors of life in the esteem of those who follow them.

A "marriage feast" represents a conscious union between soul and body in the silent influx of substance. The emotions of avarice, pride, and ambition seek to take first place in consciousness, but man puts them down so that they cannot appropriate the all-pervading thought substance on which they strive to increase. As he calls divine intelligence, the master of the feast, to his aid, he puts worthy thoughts first in mind.

Our weak points ("the poor, the maimed, the lame, the blind,") are in need of being developed and strengthened, not those perhaps overdeveloped traits in which we take pride. To realize all-round development we may find it necessary to entertain thoughts that we perhaps have not before considered

worthy of encouragement and sustenance. That we can help ourselves out of negative states of mind by appealing to the indwelling Christ is an untried thought in the beginning and may seem to us poor in comparison with the thought that we should have a change of scene, meet congenial people, do less work, take less responsibility—in short, live an easy life and encourage the personal self to enjoy material prosperity and the satisfactions of sense. Man naturally chooses to entertain the latter class of thoughts, but his reward or recompense for entertaining them is not what he is led to expect. Instead, their effect is to make the bent of all his thoughts materialistic and sensual so that in time he will live purely for his selfish pleasure and profit and thus miss the finer satisfactions of life.

A true thought along lines that are new to us may not always give an immediately recognizable return, for the reason that it must first take root in the mind and grow into a permanent part of the consciousness. Only then can it begin to yield fruit. "The husbandman waiteth for the precious fruit of the earth, being patient over it." Meanwhile, the precious fruit is worth cultivating and waiting for with all one's skill and devotion. When the whole mentality of man is thus renewed by faithful, painstaking, intelligent thinking and living, the "resurrection of the just" takes place and he reaps his full reward.

QUESTIONS

1. What is necessary to an understanding of the divine law?
2. What is the first phase of the law, and how does it operate?

3. In what sense do the meek inherit the earth?
4. What does the master of the feast represent?
5. Why does a true thought not always give an immediate, recognizable reward?
6. When does the "resurrection of the just" take place?

Lesson 3, April 17, 1960

UNITY SUBJECT—*Following the Christ.*

INTERNATIONAL SUBJECT—*The Risen Life.*—Col. 3:1-15.

1. If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.
2. Set your mind on the things that are above, not on the things that are upon the earth.
3. For ye died, and your life is hid with Christ in God.
4. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.
5. Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;
6. For which things' sake cometh the wrath of God upon the sons of disobedience:
7. Wherein ye also once walked, when ye lived in these things;
8. But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth:
9. Lie not one to another; seeing that ye have put off the old man with his doings,
10. And have put on the new man, that is being renewed unto knowledge after the image of him that created him:
11. Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

12. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering;

13. Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye:

14. And above all these things *put on* love, which is the bond of perfectness.

15. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

GOLDEN TEXT—*If any man is in Christ,* he is *a new creature: the old things are passed away; behold, they are become new.*—II Cor. 5:17.

SILENT PRAYER—*Secure in the mighty power of the Christ, I relax in mind and body, and realize peace here and now.*

All who become aware of the indwelling Christ are ready to rise to a higher level of thought and feeling. To rise together with Christ is therefore in the nature of an axiom. One cannot know Christ without rising higher because of that knowledge.

One may, however, know a truth and fail to apply it to one's daily life. Mere recognition of a fact or principle without doing anything to make that knowledge practicable or usable is a waste of opportunity.

If we rise with the Christ it is in order that we may busy ourselves making our expression on the higher level conformable with our heightened consciousness of inner truth. Instead of continuing in the ways and habits of thought of the old material life that we have been following, we are to seek the higher things of mind and heart. To be familiar

with "the things that are above, where Christ is" is a sign that we are attaining the Christ consciousness.

Some may suppose that the Christ life is all "smooth sailing" for those who enter into it. The truth is that nothing worth experiencing comes to us without effort, and following the Christ life is no exception. We are not to let our thinking drift with the current; we are to set the mind on what we wish to realize and keep it there long enough for it to shape our thoughts to the mold that we have chosen. Future effort to express the Christ will then be easy for us.

We sometimes hear it said that a person is of two minds with reference to a certain subject, meaning that he is in a state of indecision concerning it and does not yet know his own mind in regard to it. But to be of two minds at once is impossible. No one can at the same time be conscious of the Christ Spirit and of the flesh, for these opposites do not combine. At the moment when a person awakens to the truth of the Christ within him, his lower nature dies and in the resurrection through which he passes he comes to life in the Christ. His task from that time forward is to manifest the Christ life, and leave the dead to bury their dead. True, at first he may find the force of old habits so strong in him that while he serves the law of God with the mind he serves the law of sin with the flesh. But this is a passing phase of experience in the one who aspires to obey "the law of the Spirit of life in Christ Jesus," for that law frees him at length from all conflict, and leaves him in peaceful enjoyment of the Christ consciousness.

The law of the Spirit of life is rigid in its requirements and tolerates no lapses in obedience. All that is of the natural or flesh consciousness must be "put away" or divorced from our thought and expression. Gross sins—fornication, uncleanness, passion, evil desire, and covetousness—equally with the venial sins of anger, wrath, malice, railing, shameful speaking, and lying are all to be dropped as each one puts on "the new man, that is being renewed unto knowledge after the image of him that created him." Perfection of attainment is not required, but wholehearted desire and continuing will to follow the Christ way are required. In the consciousness of the overcomer "Christ is all, and in all." Without such dedication of the mental and physical energies there is no keeping of the law, and he who falls short of the mark finds no peace of mind or heart.

Putting off the old and putting on the new is more than changing one's mental garments. It is a complete wiping out of the old thought habits, a dropping of them from mind as though they had never been, and a new beginning with compassion, kindness, lowliness, meekness, long-suffering, forbearance, forgiveness, and love as goals of development. The peace of Christ, a state of complete detachment from self and complete devotion to the universal good, can be claimed and demonstrated by anyone who will make an effort to realize it. We let this peace rule our heart instead of letting it become a prey to anxiety and other destructive forms of negative thinking.

In winning the good fight of inner transforma-

tion, the word of Christ or true word is a mighty weapon. Psalms and hymns and spiritual songs impress the truth of life on the subconsciousness and help us remember to express our true self. Keeping in mind the resolve to think, speak, and act in the name of the Lord Jesus, the ideal I AM, is another help in demonstrating the Christ. A third essential is a thankful outlook and a state of gratitude rather than one of complaint and faultfinding. These all help us to "put on the new man" as we win here a little and there a little more understanding of the true way of life.

QUESTIONS

1. Explain the meaning of the statement "If then ye were raised together with Christ."
2. Name some of the "things that are above, where Christ is."
3. What must be "put to death" before one can manifest the Christ?
4. Is it possible for one to be in two states of consciousness at the same time?

****

Lesson 4, April 24, 1960

UNITY SUBJECT—*The Right Attitude of Mind.*

INTERNATIONAL SUBJECT—*Righteousness and Mercy.*—Matt. 5:6, 7; 13:44-46; 18:23-33.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

GOLDEN TEXT—*Blessed are they that hunger and thirst after righteousness: for they shall be filled.* —Matt. 5:6.

SILENT PRAYER—*My attitude is that of friend-*

liness toward others, of expecting no evil, but looking for the good only and acknowledging it when it comes.

Unlimited forgiveness presupposes not an attitude of mind that is centered in personality, but a mental outlook in which love is the dominant factor. The character that has love as its keynote is the strong, self-effacing character. The self-effacing person can express the divine will perfectly, as impartially as sun and rain, those universal blessings that fall on all alike. The divine will is perfect in expressing impartiality, and we are to be perfect in this respect also.

To be utterly impartial is a high requirement, but we can meet it if we will follow the instructions given in our lesson text. These instructions are in the form of contrasted conditions. The first step toward unlimited forgiveness is humility. Instead of holding over another the thought of his debt to us we are to think how great a debt has been forgiven us. Strict justice puts us all on the same footing. If we were compelled to render a strict accounting we should all be sold for debt.

The kingdom of heaven or realm of Divine Mind may be likened to a certain king. It is the realm in which will is operative. A king represents the will, and this heavenly king is good will. As we open our mind to the inflow and outflow of good will and universal love we find ourselves freed from the hampering strictures of littleness and pettiness. Faultfinding and adverse criticisms fall away from us as something foreign to our nature. In the presence of exalted natures we instinctively put our best foot for-

ward. We cannot be less than exalted ourselves under such influences.

A writer has said that "the whole human family is bathed with an element of love like a fine ether." To "be in our element" in this ethereal state we have but to become conscious of it and know that it is our true dwelling place. The Psalmist probably had this truth in mind when he wrote:

"Lord, thou hast been our dwelling-place
In all generations."

We dwell in God in our mind and heart, and God dwells in us in turn in the same manner.

As no one on short notice can cast off altogether the marks of his early surroundings and home influences, so no one with a mean, petty outlook can burgeon into sudden generosity and whole-souled understanding. The kingdom of heaven does not embrace meanness or the holding of grudges. It depicts the forgiving attitude of taking a fresh start every morning and of not letting the sun go down on our wrath.

Forgiveness is a real factor in solving the problems of life. Our relations with others present to us our main problems; our relations with God and with the world in which we live present still others. Unless we are conscious of the inner harmony of Being and thus of the approval of the Father, our life cannot be as full and satisfying as it would be otherwise. In fulfilling our obligations to others a large tolerance, deep understanding, and true sympathy all have their place. A petty, unforgiving spirit is as much out of place in the community life as in the individual life.

Universal brotherhood also is involved in forgiveness. Peace on earth, the promise and message of the Christ Spirit, can subsist only among men of good will. It cannot be brought about by legislation, conferences, or military victories. These bring a cessation of active hostilities, but can never create the active good will that leads men to live peaceably with one another.

War does not right a nation's wrongs. If it did, righteousness and peace would kiss each other more often than they have done hitherto in the world's history. Only as Truth springs "out of the earth" (as we learn to seek and hold it fast above all things) will righteousness look "down from heaven." We cannot be sure of being right until we become "good men and true" in the inner sense of these words; that is, in our mind and heart.

The fact that one war leads to another proves that men must fulfill the divine requirement to work out their problems through mind power rather than through brute force. The kingdom of heaven is not divided into separate states each jealously defending its sovereignty and distrusting the motives or intentions of all the others. It is the one and indivisible kingdom in which faith works through love and love makes wisdom effectual; where will is imbued with understanding and strength is tempered with imagination. In the well-ordered mind all the faculties dovetail. Nothing is disjointed or under "sanctions."

Forgiveness is something more than surrendering resentment against another for injuries done by him. It is the active giving of good thought for evil

thought, of good treatment for ill treatment, of the best for the worst. When such an attitude becomes universal men will vie with one another in being just, reasonable, and clear-sighted. They will be willing, if it seems best, to lay aside boundary lines fixed by conquest and to set up new ones to bear witness to mutual understanding and reciprocal trust. Forgiveness will have a part in this program, for forgiveness is part of the law of life.

QUESTIONS

1. What faculty is involved in unlimited forgiveness?
2. In what respect are we commanded to be perfect?
3. What is the first step toward unlimited forgiveness?
4. How is good will represented in the text of this lesson?
5. Under what influence do our feelings and actions become exalted?
6. In fulfilling our obligations to others what is needed?
7. What is the constructive attitude of forgiveness?

A PRESENT HELP

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

—WHITTIER

ANSWERS

You ask, "How close is God to me?"
Close as the leaves are to a tree,
  Or stars to midnight skies.
Close as its petals to a rose
And earth to everything that grows.
  Close as your own two eyes.

How dear can God become to thee?
Dearer than any friend could be;
  Kind as a mother's hand;
Dearer than home and those you love.
Sweeter than summer skies above,
  Your own dear, native land.

How strong is God? Ah! It were well
To read the wise old words that tell
  How He made sea and sod,
And in Love's own form fashioned man.
Forever and since time began
  Source of all strength is God.

—*Nina Stiles*

Silent UNITY

The glorious infusion of the Mind of Christ awakens me and gives me understanding.

The Society of Silent Unity, founded more than sixty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE YOU last summer requesting your prayers for me as I entered the hospital for a suspected cancer condition.

I am now at home. After a thorough examination the doctor could find no evidence of cancer. Thank you for your prayers and for the manual of prayer you sent me. You have helped so much.—*M.F., Ohio.*

I AM WRITING to thank you for your prayers for my husband. I requested prayers when he was stricken with a heart attack. He was in the hospital for only nine days. His progress and recovery was so complete that the doctors could hardly believe it.

When he was in the hospital he received more cards and good wishes than anyone else. Children, as well as grown friends, wrote to tell him they were praying for him.

My husband has returned to his work just recently. He works for the school district and loves the work and the children very much. He knows that prayer played a big part in his being able to return to his job.—*Mrs. M.B., California.*

My Help Cometh from Jehovah

I AM INCLOSING two dollars for renewal of my *Daily Word* subscription. I willingly pay the increased price. It just seems I could not get along without this wonderful little book. It provides the solution to many problems.

Thank you for your beautiful letters and loving prayers.—*Mrs. M.C., New York.*

IN REGARD to the raise in price for your literature, I just want to say that my husband remarked that it is worth even more than that. We do appreciate your wonderful teachings which have helped us over a period of years.—*Mrs. A.G., Pennsylvania.*

NO APOLOGIES are necessary in your decision to raise the price of Unity literature. The magazines are still worth more than the new prices, and I am inclosing $5 to cover the increases on my present subscriptions. May God bless you abundantly for your good work.—*M.M.G., Georgia.*

He Shall Have Abundance

I WANT TO THANK YOU for the prosperity bank as well as the literature and wonderful prayers with the bank.

My affairs have prospered beyond anything I dreamed of. My cup surely runneth over with His divine blessings. I think your prosperity bank plan is the most wonderful, easy, and prayerful way to share my blessings with others, and I want to get another bank so that I may share all year long.

May God continue to bless and prosper all of you

for your great Christian work.—*Mrs. R.R., Texas.*

I HAVE HAD MANY good things in my life, but it seems I have so much more as I participate in your bank plan. Thank you for everything.

I know that when I need prayer you are always there. Bless all of you.—*Mrs. W.E.N., California.*

,,,,,,,,,,,,,,,

Freedom—Free from Care

ONCE AGAIN THE POWER of prayer has been made manifest in my life. Since my last letter to you there have been changes made at the plant where my husband is employed. He is now doing the work that his years of experience enable him to do well. His superiors say; "He leaves nothing to be desired in the quality of his work."

I am very happy and thankful. I did not doubt the outcome of the situation for a moment. Each day I thank God and ask that we may be a blessing to others. What more adequate words could I say to you than "thank you." God has always met my need.

God bless you and your wonderful work.—*Mrs. J.G., New Jersey.*

I WROTE YOU requesting your help in finding tenants for my rooms. You hardly had time to receive my letter when calls started coming in regard to the ad I had placed in the newspaper. In no time at all there were tenants for my rooms.

Words can never express the spiritual joy and appreciation I feel.—*L.E.M., Michigan.*

PLEASE USE THE inclosed offering to help others learn of God and His Truth.

God does answer your faithful prayers. Some time ago I asked for prayers to rent a room and a small apartment. A lovely lady rented the room and I am sure there will be someone equally nice to occupy the apartment.

I thank God for the friend who introduced me to Unity. My faith has increased and I am not anxious. I know God takes care of me and my needs. —*E.B., Michigan.*

Unto Us a Child

THANK YOU FOR your prayers and for the maternity pamphlet. This helped me a great deal.

We have a fine son and we have given him a Bible name. He is strong and healthy, and we have much to be thankful for.—*Mrs. F.N.W., Virginia.*

I AM WRITING to tell you the wonderful news that we have a lovely baby boy. The whole family is delighted with him. He is such a precious baby. I am so grateful for him.

I feel that the Father has truly blessed us with a lovely family. We have two girls and two boys. The letters and maternity lessons you sent meant so much to me. I do thank you, and it was wonderful knowing that you were praying with me. I do consider you my dear friends for I have called on you so many times.

I might add that when I was in the hospital I shared a room with another Truth student. We enjoyed each other so much that we decided it was no accident to be in the room together.—*Mrs. J.P., California.*

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Catherine Thrower, 2803 Highland
Mobile—Marian Baker, 1156 Springhill

ARIZONA

Phoenix—Herbert Penn, 1745 W Northern
Tucson—Jack Clemenson, 1236 N 4th ave

ARKANSAS

Little Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, Congregational church
Bakersfield—Unity, Brower bldg
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Castro Valley—Miki Bowen, 1025 Crow Canyon rd
Compton—Margaret Butterworth, 411 S Santa Fe
Covina—Frances Flickinger, 17157 E Badillo
Culver City—Carroll Moore, 3979 Tilden
Escondido—Unity, 203 E 5th
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Huntington Park—Edna Drebert, 7900 State
Inglewood—Frank Hax, 820 Java
La Crescenta—June Jones, 2819 Montrose
La Jolla—Lola Mays, 5455 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Ysobel Stoneman, 1420 Westwood
Manhattan Beach—Winifred Dietz, 32d & Highland
Merced—Cecil Lake, Tioga hotel
Modesto—Russell Kemp, 201 Eye
Monrovia—Irene Malloy, 2567 S Myrtle
Monterey—Sonja Samiran, 135 W Franklin
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 11050 Hartsook
Oakland—Alma Morse, 144 Athol
Oceanside—Gilberta Sommer, 1st & Ditmar
Palm Springs—Viola Lukawiecki, pent-house 30, the Plaza
Pasadena—Max Flickinger, 836 E Washington; Carrie Love, 80 Orange pl
Pomona—Gertrude Tuntland, 524 E Pasadena
Redlands—Harriet Nicholls, 235 Nordina
Richmond—Edna LeSage, 1108 Nevin
Riverside—Unity, 3645 Locust
Sacramento—John Hinkle, 1025 9th; Unity, 4553 North ave
San Bernardino—Harriet Nicholls, 763 D st
San Diego—Wendell Mixson, 1st ave at Thorn
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Lee Norment, 1040 the Alameda
San Leandro—Barbara Lyon, 501 Joaquin
San Mateo—Cleo Lee, 34 2d ave
San Rafael—Helen Wade, 701 Mission
Santa Ana—C Leroy Tuntland, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 1118 Sonoma
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 5950 N Temple City blvd
Van Nuys—Rose Schneider, 13250 Chandler
Ventura—Arthur Sikking, 2020 E Main
Vista—Gilberta Sommer, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Rosemary Williams, 34944 Yucaipa

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder
Denver—Alice Johnson, 1410 High
Grand Junction—Mabel Donaldson, 3205 N 12

CONNECTICUT

Bridgeport—Dorothy Lundgren, 199 Fairfield
Stamford—Fred Martin, 26 Morgan
West Hartford—Merton Thorpe, 1 Walbridge rd.

DELAWARE

Wilmington—Gladys P Clarke, Du Pont hotel

FLORIDA

Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Robert Kehoe, 213 Orange

Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, 313 S Andrews; Elizabeth Turner, 210 SE 10 terr
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucile Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Catherine Brooks, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1957 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs Hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
Chicago—Gladys Spalding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 Cottage Grove
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Hammond—Grace Free, 740 River dr
Indianapolis—Charles Roth, 907 N Delaware

IOWA

Des Moines—George Borgeson, 3118 Grand

KANSAS

Topeka—Louvilla Fielder, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Charles Korfhage, 757 S Brook; Ruth Cox, 2907 Virginia

LOUISIANA

Baton Rouge—Helen Robert, Capitol House
New Orleans—Elois Echlin, 6966 Catina; Ruth Murphy, 3722 St Charles
Shreveport—Howard Bradford, 721 College

MAINE

Portland—Grace Dickhaut, 93 High

MASSACHUSETTS

Boston—Elinor McDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Marjorie Russell, 544 Main

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Kenneth Brabeau, 286 NE Capitol
Bay City—Aelola James, N Jefferson at 9
Birmingham—Frank Glabach, 1128 W Maple
Detroit—Eric & Catherine Butterworth, 17505 2d blvd; Virginia Shipley, 608 Empire bldg; Lois Anderson, 146 Englewood; Estelle Palmer, 11714 Goodwin
E Lansing—Roxie Miller, 425 W Grand River
Flint—David Williamson, 727 East
Grand Rapids—Leon Miller, 530 Scribner ave NW
Grosse Pte Woods—Eve Edeen, 20760 Mack
Jackson—Kenneth Brabeau, Dwight bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Hines, 2511 S Washington
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Diane Seaman, 70 Chamberlin
Royal Oak—Walfred Taurainen, 2500 Crooks

MINNESOTA

Minneapolis—Eugene Sorflaten, 2300 Hennepin

MISSOURI

Independence—Fannie Baldwin, 101 N Main
Kansas City—Louis E & Ethel Meyer, 707 W 47th; Geo Hilbert, 5200 Chouteau dr
Lemay—Julia McKee, 3701 Bayles

Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 1300 E Elm
St Joseph—Osla Jones, 1202 Felix
St Louis—Dale Batesole, Skinker & Forsyth; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Louise Lawrence, 4328 Easton

MONTANA

Billings—Jess McGuire, 101 Lewis
Bozeman—Mary Wessell, 103½ Bridger-arms
Butte—Esther Lewis, 300 S Montana
Great Falls—Ann Winstead, 1023 2 ave S
Livingston—Mary Wessell, 322½ W Callender

NEBRASKA

Omaha—Lloyd Gibbs, 1317 N 42d

NEVADA

Reno—Fay Caswell, 847 N Center

NEW JERSEY

Asbury Park—John Manola, 3d & Emory
Bergenfield—Esther Zimmerman, 262 S Washington
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, 20 Hill
Paterson—Louise Gerhold, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 S Maple
Trenton—Edith Berry, 489 W State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW; Thomas Coates, 112 San Pedro SE

NEW YORK

Buffalo—Lillian Matthews, 1243 Delaware
Flushing—Glenn Mosley, 135-42 40 rd
Great Neck—Emma Jean Sartori, Community church
Huntington—Glenn Mosley, 559 Woodbury rd
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—J Sig Paulson, 143 W 51; Crichton Boatwright, 23 E 37; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Flash Washington, 360 W 125; Unity, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Syracuse—James Lewis, 300 W Seneca turnpike
Valley Stream—Stella Wrenn, 14 E Mineola
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erma E Wissmann, 4695 Hamilton; Millie Leslie, 18 W 9; Grover Thornsberry, 2853 Madison
Cleveland—Norman Olsson, Sheraton-Cleveland hotel
Cleveland Heights—Winifred Wilkinson, Heights Masonic temple
Columbus—Curtis Wilson, 3568 Olentangy River rd
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 106 S First
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela & Conchita Melendez, 306 Condado ave, stop 17
Ponce—Esteban Rodriguez, Primer Piso Edificio Torres

TENNESSEE

Knoxville—Grace Comley, 717 Walnut SW
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Ken Tiffany, 1816 Broad

TEXAS

Amarillo—Eugene Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bellevue—Phillip Pierson, Chapel of the Flowers
Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 2701 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)

Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, Masonic temple

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Otl, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 3455 Girouard
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—Ross Breakwell, 1605 W 12 ave
Winnipeg—Unity, 356 Furby

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, 3 Ashdown rd
Sunderland—T Merrington, Co Durham

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Goodesberg-Lannerdorf; in Swedish & Finnish: Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

UNITY BOOKS of Note

ON THE BIBLE

METAPHYSICAL BIBLE DICTIONARY—This comprehensive reference book is a dictionary of Biblical names of persons and places. The syllabification and pronunciation of each word is given, together with the definition traced back to its root and its metaphysical interpretation according to Unity teachings. 706 pages of enlightening definitions. ($5 a copy.)

MYSTERIES OF GENESIS—Charles Fillmore says that the book of Genesis offers much to Bible students when rightly understood. Throughout the thirteen chapters in this book he shows how the mental laws of creation can be applied to bring about the things you desire in your world. A few verses at a time, he analyzes Genesis with a view to practical application of its teaching today. ($3 a copy.)

MYSTERIES OF JOHN—Charles Fillmore appreciated the spiritual quality of the Gospel of John, and in this book he sets forth revelations about it that came to him. Among the passages analyzed are the miracle of the loaves and fishes, the healing of the cripple at the pool of Bethesda, and the healing of the nobleman's son. One of the high points is the chapter on the Resurrection. ($2 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again	$2.00
	Bel	2.00
	Doctor Houston Speaking ..... *German, English,* each	2.00
	Favorite Unity Radio Talks	2.00
	God a Present Help	2.00
	God Is the Answer ..... *Dutch, English,* each	2.00
	Great Physician, The ..... *English, Spanish,* each	2.00
	How I Used Truth .. *German, English, Greek, Swedish,* each	2.00
	How to Let God Help You .... *English, Greek, Spanish,* each	2.00
	Lessons in Truth ..... *English, Japanese, Swedish, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2.00
	More Wonderful You, A	2.00
	Myrtle Fillmore's Healing Letters	2.00
	New Ways to Solve Old Problems	2.00
	Peace Begins at Home	2.00
	Practical Christianity for You	2.00
	Prove Me Now	2.00
	Special Methods for Attaining Spiritual Mastery	2.00
	Story of Unity, The	2.00
	Things to Be Remembered	2.00
	Unity's Seventy Years of Faith and Works	5.00
	Unity Vegetarian Cookbook	2.00
	Whatsoever Ye Shall Ask ..... *French, English,* each	2.00
	You and Your Child	2.00
For Healing	Christian Healing ..... *German, English,* each	2.00
	Divine Remedies ..... *French, English,* each	2.00
	Jesus Christ Heals	2.00
	Truth Ideas of an M.D. ..... *Italian, German, English,* each	2.00
	You Can Be Healed ..... *Swedish, English,* each	2.00
For Prosperity	Both Riches and Honor ..... *French, English,* each	2.00
	Prayer in the Market Place	2.00
	Prosperity	2.00
	Prosperity's Ten Commandments	2.00
	Working with God ..... *German, English,* each	2.00
For Inspiration	Best-Loved Unity Poems	2.00
	Be of Good Courage	2.00
	God Never Fails	2.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father .. *German, English,* each	2.00
	Mightier than Circumstance	2.00
	Prayer Changes Things	2.00
	Sunlit Way, The	2.00
For Devotion	Effectual Prayer	2.00
	Holy Bible, American Standard Version	7.25
	Keep a True Lent	2.00
For Advanced Study	Atom-Smashing Power of Mind	2.00
	Christ Enthroned in Man	2.00
	Have We Lived Before?	2.00
	Know Thyself	2.00
	Let There Be Light	3.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	3.00
	Mysteries of John	2.00
	Revealing Word, The	3.00
	Selected Studies	2.00
	Talks on Truth	2.00
	Teach Us to Pray ..... *French, English,* each	2.00
	Twelve Powers of Man, The	2.00
	What Are You?	2.00
	Your Hope of Glory	3.00
For Children	Adventures of the Seven Spartans	2.00
	Barky's New Home	2.00
	Barky and His Friends	2.00
	Jet's Adventures	2.00
	Jet and the New Country	2.00
	Jet's Choice	2.00
	Story of Jesus, The	2.00

NEWS from UNITY

A Belated Christmas Thank-You

At this time all of us at Unity School wish to thank our friends everywhere who so graciously responded to Lowell Fillmore's request last Christmas for help in sending Unity magazines to new people. Your response was heartwarming indeed, and as a result thousands of persons are now reading Unity literature who have never received it before.

Each day brings letters from these persons telling how they are enjoying their magazines and how Truth is helping them to new happiness, health, and prosperity.

To all of you who helped make this possible for these new persons, we send our thanks and richest blessings. We know that the good you have shared with others is being returned to you multiplied again and again.

Are You Using "The Right Angle"?

Do things really work together for good in your life? Many persons use the quotation "all things work together for good" thinking that it will automatically right any undesirable experience that comes to them. But there is another part of the quotation—a condition that must be fulfilled before things can really work together for good. When you learn to fulfill that condition you can find a real blessing in any experience that comes to you.

In his article "The Right Angle," which appears in the April issue of *Daily Word* magazine, Eric Butterworth explains how to meet that condition and find the good in any situation. You will also find inspiration in "Hymn for a Sunrise Service," by James Dillet Free-

man, as well as the prayer, meditation, and Bible verse for each day in the April issue.

Each month *Daily Word* brings similar help and inspiration, and you may have its help for a full year for $2.

Help Teen-Agers with Their Problems

Life often seems full of unhappy experiences for teen-agers. The April issue of *Progress,* Unity's Truth magazine for these young people, carries two articles that will give them special help along this line:

"Do You Always Get the Booby Prize?" Any teen-ager who ever feels that nothing he or she does turns out right can find definite help in reading this article by Janet Hall.

In "Happiness Magic" Catherine Mann explains how any young person creates his own happiness and can make his world as happy as he would like it to be.

The stories "And Two to Go," by Winona Strachan, and "The Reason Why," by Helen L. Renshaw, will also interest and help teen-agers, as will the many other features in the April issue and in the months to come. *Progress* magazine will come to any teen-ager each month for a year for $2.

Coming Next Month in UNITY

Do you have as much good in your life as you would like? It is right for you to have all of God's blessings that you can accept and use, but it is only through His perfect ideas that this good may become manifest in your life.

"Man's thoughts," Nena L. Hart tells us, "modeled after divine ideas, are the means through which good is expressed in his life. These ideas are ideas of life, love, power, wisdom, joy, peace, prosperity, and wholeness. . . . They express God's essence, His nature, and they await our call on the invisible side of life; they wait to be utilized. It is important to know that God's perfect ideas are not fulfilled until they are used by us."

In her article "The Divine Idea," which will appear in the May issue of UNITY, the author goes on to tell how we may contact these rich and fulfilling ideas for ourselves and bring more good into our affairs. Be sure to look for this powerful article next month, and to share it with others who may need its help.

Tell the Unity Story to Your Friends

These two special books are ideal to explain to your friends and loved ones what Unity is and how it began:

Unity's Seventy Years of Faith and Works—This de luxe volume was brought out just last year to commemorate the seventieth anniversary of the first Unity publication. It gives information about the Unity work today, as well as fascinating historical facts about Unity of yesterday. Favorite articles by well-known Unity authors are included, as are historical pictures not found in any other book and a generous section of colored pictures of Unity today. Handsomely bound and boxed, this book is $5 a copy.

The Household of Faith—James Dillet Freeman's biography of Charles and Myrtle Fillmore necessarily includes much of the history of Unity. An exceptionally fine book both for its content and attractive appearance, it contains over 300 pages including pictures of Charles and Myrtle Fillmore, color photographs of Unity Farm, and selected articles by Charles Fillmore giving the heart of the Unity teaching. Beautifully bound and gold stamped, this book is $5 a copy.

The Treasure Chests of Truth

These two books are excellent in presenting the overall picture of Unity literature through the years. Both were published by Hawthorn Books, Inc., of New York City, and contain pointed help for specific needs of daily living:

The Unity Treasure Chest—This book contains eighty-three selections from the best of Unity writings. Divided by subject into eleven sections, it includes material on "How to Live in Harmony with Others," "Meeting the Challenges of Daily Living," "How to Be Prosperous," "How to Be Healed," "How to Meet Bereavement and Sorrow," "Successful Living for Young People," "The Truth of God for Parents and Children," and other valuable subjects. With introduction by Lowell Fillmore, this book is $4.95 a copy.

The Good Business Treasure Chest—A large collection of the best-liked and most helpful articles and poems published in *Good Business* magazine through the years, edited by James A. Decker,

that magazine's editor. This book features a foreword by Lowell Fillmore and an introduction by the well-known department store magnate, J. C. Penney. For easy reference it is divided into eighteen topical sections such as: "The Truth about Debt," "Words that Can Change Your Life," "Your Customer is Your Fortune," "A Lesson in Salesmanship," and "Any Job You Want." Beautifully printed and bound, it is $4.95 a copy.

Do You Enjoy Your Work?

"Business before pleasure," the old saying goes. But in his outstanding article "Business Is Good for You," which appears in *Good Business* magazine this month, Lane Weston shows that your business can be pleasure.

The author points out the possibilities for happiness and service in any kind of work you may do and presents a scriptural basis for the idea that work is meant to be enjoyable.

Each issue of *Good Business* presents inspiring and factual articles by and about persons who have proved Christian principles as the best basis for success in the workaday world and in everyday living. *Good Business* is $2 a year.

You Are the Sponsor

Are you acquainted with the regular programs presenting Truth ideas that are carried on many radio and television stations? These programs are made possible by the love offerings of Unity friends, and they do a wonderful work in introducing Truth to new people. Through them, Unity ideas go into many homes and offices that they would not otherwise reach.

The radio program "Unity Viewpoint" features short practical talks based on ideas from the Unity publications, and is now heard on more than sixty radio stations.

The "Daily Word" television program, based on the daily lesson from *Daily Word* magazine, features Rosemary Grace, granddaughter of the founders of Unity, and is carried on fifty-eight stations.

Check your local newspaper for the listing of these programs, or request a free schedule from Unity School. And remember, whenever you send a love offering to the Radio and Television Fund you are helping to sponsor these programs.

A NEW LOOK AT THE PSALMS

The beauty and singing, poetic quality of the Psalms has inspired mankind for generations. In his enlightening article "A Very Present Help," in April 24 *Weekly Unity,* Bill Grimm gives many interesting background facts about this beloved book of the Bible and presents detailed discussions of the Twenty-Third, Forty-Second, and Ninety-First Psalms.

There is much to be found in every one of the Psalms, according to Mr. Grimm. "Most, and especially the later ones," he says, "are fine examples of affirmative prayer, the type of prayer that gets results."

Each issue of *Weekly Unity* brings similar inspiring articles and features, including letters from readers about prayers answered, Bible lessons based on the International Sunday School Lessons, inspirational poetry, and a column by Lowell Fillmore (President of Unity). You can have this weekly messenger of Truth for a full year for $2—less than 4 cents a copy. Why not send for your subscription today, and ask that it begin with April 24 to include this special article on the Psalms?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

EIGHT SPECIAL GIFTS FOR EASTER GIVING

FOR ADULTS

UNITY—As a regular reader of this monthly magazine, you know what powerful inspiration your friends can find in the one hundred pages of Truth that it brings each month inside its beautiful full-color cover. $2 a year, twelve issues.

YOUR HOPE OF GLORY—In this searching book Elizabeth Sand Turner interprets the life and teachings of Jesus as presented in the four Gospels. Especially timely and inspiring for Easter reading. $3 a copy.

THE REVEALING WORD—A reference book by Charles Fillmore interpreting some 1200 common words and phrases in spiritual terms to inspire and enrich the consciousness. New just this fall. $3 a copy.

"COME YE APART AWHILE"—A wonderfully helpful relaxation drill developed and recorded by May Rowland, Director of Silent Unity. The printed text of the drill comes with this long-play record. Unbreakable Vinylite, 10" size, 33⅓ r.p.m. $3 each.

FOR CHILDREN

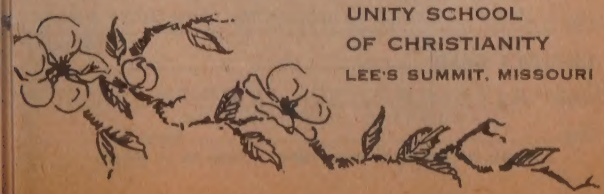
WEE WISDOM—Unity's Truth magazine for boys and girls; presents character-building ideas in delightful stories and colorful features. Things to do and make develop creative skills. $2 a year, twelve issues.

THE STORY OF JESUS—A book of fourteen illustrated Bible stories by Aylesa Forsee to give children a new and better understanding of the meaning of Easter and of Jesus' life. $2 a copy.

FOR TEEN-AGE YOUNG PEOPLE

PROGRESS—An up-to-date monthly magazine that helps young people live happy, successful Christian lives. Lively action stories, practical and inspiring articles, photographs, features, material condensed from other Unity magazines. $2 a year, twelve issues.

PRACTICAL CHRISTIANITY FOR YOU—In this book James E. Sweaney, editor of *Progress* magazine, helps teen-agers to solve their day-to-day problems by using Truth principles; how to meet temptation, how to make prayer work, what your words can do for you, how to get along with others, and many more important needs of teen-agers today. $2 a copy.



UNITY SCHOOL
OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

I AM NEVER WITHOUT MONEY

"I keep my Prosperity Bank on a table," writes a friend in Washington, D.C., "and each morning before going to work I say my prosperity prayer and drop my coin in the Bank. Since I started the Bank drill I have never been without money. It seems that money and work come from every direction now. I cannot explain, but it seems like a miracle. I often think of it as coming out of a dark room into a very bright one. We are the happiest people ever."

The Prosperity Bank plan can help you, too. The daily drill teaches you to look to God only for your supply; sharing with others opens the way for more good to come to you. Subscriptions you order for friends on the coupon below begin as soon as your order is received, but you have seven weeks in which to save for them. Send for your Bank and instructions today.

Unity School of Christianity, Lee's Summit, Mo.

-------(Please PRINT all Names and Addresses)-------

Here is my order for three UNITY gift subscriptions ($2 each) and a Bank in which to save the $6 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-4-60

HAVE YOU ORDERED YOUR EASTER GREETING BOOKLETS?

NEW THIS YEAR

Easter is April 17. If you are to receive your supply of Easter Greeting Booklets in time to address and mail them to your friends, you should get your order in the mail at once.

These attractive little booklets carry so much more inspiration and help than the conventional greeting card that more persons each year find them ideal to carry their Easter greetings. Give these booklets; send them by mail; tuck them into your Easter packages as a real remembrance to be treasured long after Easter is over.

1960 EASTER BOOKLET ASSORTMENT

Accept the Glory of Easter (new)
Daily Resurrections
Easter
An Easter Message for You
The Land Is Bright
The Spirit of Easter
Your Easter Dawn
Your Easter Revelation

Each booklet comes with its own Easter mailing envelope. You may order this assortment of eight booklets for $1, or eight copies of the new booklet *Accept the Glory of Easter* for $1, or make your own selection at 15 cents each, eight for $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

At Every Turn

Jessie Wilmore Murton

"Show us a miracle!" the ancients said.
The Master answered not, but knelt instead
And picked a wayside blossom, delicate
And fragrant; beauty none could duplicate

"Show us a miracle!" proud Pharisees,
In tasseled robes and gemmed phylacteries,
Demanded. But the Master raised His eyes
To far-flung glory of the sunset skies.

"Show us a miracle!" we moderns cry,
Blind to the wonders of the earth and sky;
While night by night the heavenly hosts declare
The power of Him who placed and holds them there;

And dawn by dawn through perfect petaled word,
Laughter of brook, and grateful throat of bird,
The eager eye, the listening heart discern
The love-wrought miracles of God at every turn.